PENSIVE

Manis Practise

VERIE PROFI-

table for all persons,

wherein are contained

very devout and ne-

cessary Prayers for sundry

godlie purposes, with requi-

site persuasions before

every prayer.

Written by I. Norden.

IAM 5.13.

If any be afflicted let him pray.

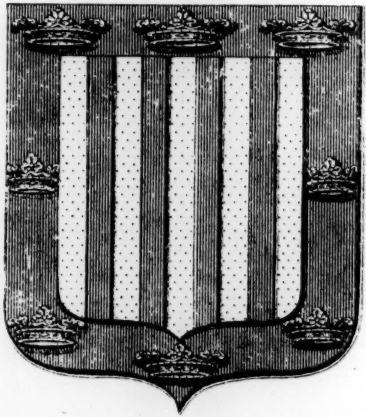
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estie. 1600.

Cum Priuilegio Regia



COLL. DIV. PET.

Acad Cantabr.

1. Ianuarie called of the { Latins, *Ianuarius* / Græcians, *Gamelion*. / Hebrewes, *Tebeth*, and is their 10. Moneth. } hath. 31 daies,

1	A	*Calends*	
2	b		
3	c	*Nones of Ianuar.*	4
4	d		3
5	e		
6	f	*Day before the N*	
7	g	*Nones of Ianuar.*	
8	A		8
9	b		7
10	c	*Idus of Ianuar*	6
11	d		5
12	e		4
13	f		3
14	g	*Day before the Id.*	
15	A	*Idus of October.*	
16	b		17
17	c		16
18	d		15
19	e		14
20	f		13
21	g		12
22	A	*Calends of*	11
23	b	*Februar.*	10
24	c		9
25	d		8
26	e		7
27	f		6
28	g		5
29	A		4
30	b		3
31	c	*Day before the Calends of Februar.*	

The first daie of this Moneth, Christ was circumcised *Luke.2.* 21. The tops of the Mountaines apeared vnto Noah, *Genes.* 8.5. The Israelites put away their wiues, *Ezra.10.* 16.

The fifth of this Moneth, worde was brought vnto Ezechiel the Prophet, that the Citie Ierusalem was smitten, *Ezech.* 33.12.

The sixte of this Moneth, Christ was worshipped of the wise men, *Matth.1.2.&c.* baptized *Mat.3.15.* turned water into wine, *Iohn.2.1.&c.* as testifieth Epithanius.

The tenth of this Moneth, Nebuchadnezzer King of Babel, moued therevnto by the rebellion of Zedechiah, besieged Ierusalem most fiercely, as may appeare. *2.King.25.&c. Ierem.52.4.* Also Ezechiel was willed to vtter his Parable, *Ezech.24.1.&c.*

Paule called, and converted the 25. of this Moneth *Act.9.3.*

Festiuall daies in this Moneth are { *Circumcision*, the first / *Epiphanie*, the sixt. } daye.

2. Februarie, called of the { Latins, *Februarius*. Græcians, *Elaphebolion*. Hæbrews, *Shebat*, and is their 11. Moneth. } hath 28. daies, vnlesse it be yeare *Bessextu* and then 29.

1	d	*Calends*	The first daie of this Moneth,
2	e	*Nones of.*	4 Moses repeted the Lawe vn-
3	f	*Februar.*	3 to the Children of Israel. *Deut.*
4	g	*Day before the N.*	1.3.
5	A	*Nones of Febrva.*	
6	b		The second of this Moneth,
7	c		8 our Saviour was presented to
8	d	*Idus of*	7 the Lord, and Marie purified,
9	e	*Februar.*	6 *Luk.*2.22.
10	f		5 The ninth of this Moneth,
11	g		4 Noah, 40. daies after hee had
12	A	*Day before the Id*	3 seene the toppes of the Moun
13	b	*Idus of Februar*	taines, sent out of the Arke a
14	c		17 Raven, and afterward a Doue,
15	d		16 which returned. *Gen.8.6.&c.*
16	e		15 The 15. of this Moneth, the
17	f		14 Iewes spend merilie together,
18	g		13 for that the spring of the yeare
19	A	*Calends of*	12 doeth enter then, as they do
20	b	*March,*	11 thinke.
21	c		10 The 16. of this Moneth.
22	d		9 Noah the second time sente
23	e		8 out a Doue, which returned
24	f		7 with an Oliue braunch in her
25	g		6 bill. Gen.8.10.
26	A		5 The 24. of this Moneth, Ze-
27	b		4 chariah was commanded to
28	c		3 Prophesie, *Zacharie*, 1.7. Mat-
		Day before the Ca-	thias was elected into the num
		lends of March.	ber of the Apostles, *Actes*, 1
			26.

Festiuall daies in this Moneth. be { the 2. called the PVRIFICATION of S. MARIE, the 24. which is Sainte MARTHAS daie.

3. March. called of the { Latins, *Martius.* Græcians, *Mouutichyon* Hebrews, *Adar* and their 12. Moneth. } hath 31 daies.

1	d	*Calends*		
2	e			6
3	f	*Nones of March*		5
4	g			4
5	A			3
6	b	*Day before the N.*		
7	c	*Nones of March.*		
8	d			8
9	e			7
10	f	*Idus of March.*		6
11	g			5
12	A			4
13	b			3
14	c	*Day before the Id.*		
15	d	*Idus of March.*		
16	e			17
17	f			16
18	g			15
19	A			14
20	b			13
21	c			12
22	d	*Calends of*		11
23	e	*April*		10
24	f			9
25	g			8
26	A			7
27	b			6
28	c			5
29	d			4
30	e	*Day before*		3
31	f	*the Calends of April*		

The Temple of Ierusalem was finished the third daye of this moneth. *Esdra.6.15.* in the 1. of *Esdr.7.5.* it is said to bee the 23, of this moneth.

The tenth of this moneth, Christ was advertised that Lazarus was sicke, Ioh.11.3.

A feast was celebrated among the Iewes, for the overthrow of Nicanor, the 13. of this moneth. *2. Mac.15,37.*

Also vpon the same day al the Iewes vnder Assueros were commanded to be put to deth *Est.3.13.* vpon the same daye, the Iewes had a priuiledge given them to slay all their enemies *Est.8.12.* this day also the Iewes solemnized for their ioyful deliverance. *Est.8.17.*

The 14. day of this moneth, was called of the Iewes *Mardocheus* daie. *2. Macch.15.37.* also Purim, as may appeare, *Est.9.* vers. 21. 26.

The 15. also is another daye of Purim. *Est.9* 21.

The 16. of this Moneth, Lazarus was raised from the dead *Iohn.11.43.*

This Moneth hath one festivall daye called the ANNVNCIATION of Saint MARY, celebrated the 25. of this Moneth.

4. April called of the { Latins, *Aprilis*. / Grecians, *Thargelion*, / Hebrewes, *Abib*, or *Nisan*, & is their 1. Moneth } hath 30. daies.

1	g	*Calends.*		The first of this Moneth, Noah vncovered the Ark, and sawe earth, *Genes.*8 13. Moses reared the Tabernacle, *Exod.* 40.2.17. The Temple began to be sanctified. 2 *Chron.*29 17.
2	A	*Nones of*	4	
3	b	*April*	3	
4	c			
5	d	*Day before the N.*		
6	e	*Nones of April*		
7	f			
8	g		8	
9	A		7	The 10. of this Moneth, the Children of Israel passed thorough the river Iordan on dry foote, *Iosua*, 4.19. The paschal Lamb was chosen. *Exod.* 12 3
10	b	*Idus of April*	6	
11	c		5	
12	d		4	
13	e		3	The 13. of this Moneth, the Edict of King Assuerosh came out for the murthering of the Iewes. *Ester.* 3.12.
14	f	*Day before the Id.*		
15	g	*of April*	18	
16	A		17	
17	b		16	The 14. of this moneth, the Passover was kept, *Exod.* 12 6. *Leuit.* 23.5. *Ios.* 5.10.
18	c		15	
19	d		14	
20	e		13	
21	f		12	The 15. of this Moneth, the Israelites departed out of Ægypt. *Numb.* 33 3.
22	g	*Calends of*	11	
23	A	*Maie*	10	The 16. of this Moneth, Hezekiah made an end of sanctifying and purging the Temple, 2. *Chron.* 29 17.
24	b		9	
25	c		8	
26	d		7	
27	e		6	The 18. of this Moneth, the Children of Israel walked on drie land through the midst of the red sea. *Exod.* 14.19.
28	f		5	
29	g		4	
30	A		3	
31	b	*Day before the Calends of Maie*		The 24. Daniel sawe his visi- on *Deut* 10.4.

The 25. of this Moneth, is the feast of S. MARKE obserued

5. Maye. called of the { Latins, *Maius.* / Græcians, *Scirophorion* / Hebrews, *Liar*, which is their 5. Moneth. } hath 31 daies.

1	b	*Calends*		
2	c		6	
3	d	*Nones of Maye*	5	
4	e		4	
5	f		3	
6	g	*Day before the N.*		
7	A	*Nones of Maie.*		
8	b		8	
9	c		7	
10	d	*Idus of Maye*	6	
11	e		5	
12	f		4	
13	g		3	
14	A	*Day before the Id.*		
15	b	*Idus of Maye*		
16	c		17	
17	d		16	
18	e		15	
19	f		14	
20	g		13	
21	A		12	
22	b	*Calends of Iune.*	11	
23	c		10	
24	d		9	
25	e		8	
26	f		7	
27	g		6	
28	A		5	
29	b		4	
30	c	*Day before*	3	
31	d	*the Calends of Iune.*		

The first of this Moneth, Moyses was commanded to number the children of Israel *Numb.*1.1.&c.

The fift of this *Moneth*, Christ is thoght to haue ascended vp into heaven. *Mar.*16.19 *Luk.*24 51. *Act.*1.9.

They which could not keep the Passeover at the daye appoynted by the Lord, were willed to celebrate the same the 14. of this Moneth. *Numb.*9. *vers.*10.11. So did the Israelites at the commandement of king Hezekiah. 2. *Chron.*30.15.

The 16. day, Manna rayned from heaven, *Exod.*16 14.

The 17 daye, Noah entered the Arke, and the floud began, *Gen.*7.11.13.

The 22. fire from Heaven consumed such as murmured against the Lord. *Num.*11.1.

The 23. the Israelites with great ioye tryumphinglie entered into the Castle of Ierusalem. 1. *Mac.*13 51.

Noah the 27. the waters being dryed vp, came forth of the Arke, *Gen.*8,14,&c.

The first of this Moneth, is vsuallie celebrated for the feast of *Philip* and *Iacob*.

6, Iune called of the { Latins, *Iunius.* / Græcians, *Ekatombaion,* / Hebrew, *Siuen,* which is their third moneth. } hath 30. daies.

1	e	*Calends*		The first comming of the children of Israell vnto mount Sinai, was the first of this Moneth, where they abode 11. Monethes, and 20. dayes, in which time all those things were done, recorded in *Exod. chap.* 9. 1 *&c.*
2	f	*Nones of Iune*	4	
3	g		3	
4	A	*Day before the N.*		
5	b	*Nones of Iune*		
6	c		8	
7	d		7	
8	e	*Idus of*	6	
9	f	*Iune.*	5	The sixt of this Moneth, Alexander that mightie Monarch of the world was borne of whom *Dan. Chap.* 11. 3. doth prophesie. Also on this daye, that famous Temple of Diana in Ephesus, numbered among the 7. wounders of the worlde, was set on fire by Herostratus. The Iewes likewise kept their feast of Pentecoste on this day.
10	g		4	
11	A		3	
12	b	*Day before the Id.*		
13	c	*Idus of Iune*		
14	d		18	
15	e		17	
16	f		16	
17	g		15	
18	A		14	
19	b		13	
20	c	*Calends of*	12	
21	d	*Iulie.*	11	
22	e		10	
23	f		9	
24	g		8	
25	A		7	
26	b		6	
27	c		5	
28	d		4	
29	e		3	
30	f	*Daye before the Calends of Iulie*		

The 23. of this Moneth, the firste Edict came out for the safetie of Gods people the Iewes, against Hamman, and the rest of their enemies. *Ester.* 8 9.

The 29. of this Moneth, the Arke of Noah. through the increase of waters was lifted vp from the earth. *Genes.* 7. 12.

Festiuall dayes in this moneth are the { 24 which is the feast of S. IOHN BAPTIST. / 29. which is S. PETERS.

7. Iulie called of the { Latins, *Iulius*, / Græcians, *Metageimion*, / Hebrewes, *Thamus*, being their fourth Moneth. } hath 31. daies.

1	g	*Calends.*	
2	A		
3	b	*Nones of Iulie.*	6
4	c		5
5	d		4
6	e		3
7	f	*Day before the Nones of Iulie.*	
8	g		8
9	A		7
10	b	*Idus of Iulie.*	6
11	c		5
12	d		4
13	e		3
14	f	*Day before the Id.*	
15	g	*Idus of Iuly.*	17
16	A		16
17	b		15
18	c		14
19	d		13
20	e		12
21	f		11
22	g	*Calends of Auguſt.*	10
23	A		9
24	b		8
25	c		7
26	d		6
27	e		5
28	f		4
29	g		3
30	A	*Day before the Calends of Auguſt.*	
31	b		

The 5. of this Moneth, Ezechiall ſawe his viſions. *Ezech.* 1. 1.

The 6 of this Moneth, the Capitall of Roome, counted one of the 7. wounders of the world. was burned: and the mirrour of Chriſtian Princes, King Edwarde the ſixte dyed, the ſixt of this Moneth. *Anno* 1553.

The 9. of this Moneth, Ieruſalem, after it had a long while beene beſieged by Nebuchadnezzar was taken. *Ier.* 39. 2.

The 12. of this Moneth, Iulius Cæſar, the firſt Romaine Emperour was borne. Of him is this moneth called Iulie.

The 18. of this Moneth the Ægyptians begin their yeare, *Plin. lib.* 8. *cap* 47.

The 25. of this Moneth, is the feaſt of S. IAMES the Apoſtle.

8. August called of the { Latins, *Augustus* / Græcians, *Boedromion* / Hebrewes, *Ab*, which is their 5 Moneth. } hath 31. daies.

1	c	*Calends*	
2	d	*Nones of August* 4	The first of this Moneth, Aaron, 40. years after the children of Israel were come out of Ægypt, died on Mount Hor, *Numb.* 33. 38. Also on this day Ezra with his companie came out of Babel vnto Ierusalem. *Ezr.* 7. 9.
3	e	*August* 3	
4	f	*Day before the N.*	
5	g	*Nones of August.*	
6	A	8	
7	b	*Idus of August.* 7	
8	c	6	
9	d	5	
10	e	4	
11	f	3	
12	g	*Day before the Id.*	The 7. of this Moneth Nabuchadnezzer burnt the house of the Lord, and al Ierusalem, 2. *King.* 25. *vers* 8. 9.
13	A	*Idus of August.*	
14	b	18	
15	c	17	
16	d	16	
17	e	15	
18	f	14	
19	g	13	
20	A	*Calends of* 12	The tenth of this Moneth, some think Ierusalem to haue beene burnt by the Babylonians. *Ierem.* 52. 12. *Iosephus* (lib. 6. cap. 26.) said it was burned afterward by the Romans the same daye. Therefore doe the Iewes on this daye obserue a most straight fast, and go barefooted, & sitting on the ground read twise over the Lamentation of *Ieremie*.
21	b	*Septemb.* 11	
22	c	10	
23	d	9	
24	e	8	
25	f	7	
26	g	6	
27	A	5	
28	b	4	
29	c	3	
30	d	*Day before the Ca-*	
31	e	*lends of Septemb.*	

The 24. of this Moneth, is vsuallie called S. *Bartholmewes* day.

9. September called of the { Latins, *September* / Græcians, *Mainacterion* / Hebrew, *Ebal*, which is their 6. moneth. } hath 30. daies.

1	f	*Calends.*		
2	g	*Nones of Septemb.*	4	The firſte of this Moneth, Haggai the Prophet began to propheſie, *Hag.* 1.1.
3	A		3	
4	b	*Day before the N.*		
5	c	*Nones of Septemb*		
6	d			
7	e		8	
8	f		7	
9	g	*Idus of Septemb.*	6	The ſixt of this Moneth, Ezechiel ſawe another viſion, *Ezech.* 8.1.
10	A		5	
11	b		4	
12	c	*Day before the Idus of Septemb.*	3	
13	d		14.	
14	e		18	The 7. of this Moneth, our moſt noble Queene Elizabeth was borne at Greenwich, *Anno* 1532.
15	f		17	
16	g		16	
17	A		15	
18	b		14	
19	c		13	
20	d	*Calends of October.*	12	The 8. of this Moneth, *Anno* 73. Ieruſalem was vtterlie with fire and ſworde deſtroied by Titus the Emperour. *Ioſep. lib.* 7. *cap.* 16.
21	e		11	
22	f		10	
23	g		9	
24	A		8	
25	b		7	
26	c		6	
27	d		5	
28	e		4	The 25. of this Moneth, Nehemiah finiſhed the walles of Ieruſalem. *Nehem.* 6 15.
29	f		3	
30	g	*Daye before the Calends of October*		

{ Feſtiuall dayes in this Moneth be } the { 21. S. *Matthewe* / 29. S *Michael.* }

10 October called of the { Latins, *October*. / Græcians, *Pianepsion*, / Hebrewes, *Thisri*, and is their 7. Moneth. } hath. 31 daies,

1	A	*Calends*	
2	b		6
3	c	*Nones of October.*	5
4	d		4
5	e		3
6	f	*Day before the N.*	
7	g	*Nones of October.*	
8	A		8
9	b		7
10	c	*Idus of October.*	6
11	d		5
12	e		4
13	f		3
14	g	*Day before the Id.*	
15	A	*Idus of October.*	
16	b		17
17	c		16
18	d		15
19	e		14
20	f		13
21	g		12
22	A	*Calends of Nouember*	11
23	b		10
24	c		9
25	d		8
26	e		7
27	f		6
28	g		5
29	A		4
30	b		3
31	c	*Day before the Calends of Nouemb.*	

The 1. of this *Moneth*, the Iewes celebrated the feast of Trumpets, Levit. 22. 24. The latter Iewes call this daie the beginning of the newe yeare.

Ierusalem after that it had beene possessed of Christian Princes, 88. yeares, through mortall dissention, came into the handes of the Saracens, *Anno*, 1187.

The 3. of this moneth, some thinke the Iewes fasted for the death of Gedaliah: whereby occasion was offered to bring them againe into the miserable servitude of the Ægyptians 2. *King*. 25. 25. *Ierem*. 41. *verse* 1. 2. *&c*.

The 10. of this Moneth, the Feaste of reconciliation was kept, *Levit*. 23. 27. So did the yeare of Iubile, everie fiftie yeare beginne, as on the same daie, *Levi*. 25. 9.

The 15. of this moneth, the Iewes obserued the feaste of Tabernacle 7. daies togeather, in memorie of the Lorde, protecting them in the desert. *Lev*. 1. 23. 34.

Festiuall daies in this Moneth are { 18. daie, S. LVKE. / 28. SIMON & IVDE.

11. November called of the: Latins, *Nouember*. Græcians, *Anthesterion*. Hebrewes, *Marbesuam*. their 8 Moneth. hath 30. daies.

1	d	*Calends.*	
2	e		
3	f	*Nones of Nouember,*	4
4	g		3
5	A	*Day before the N.*	
6	b	*Nones of Nouem.*	
7	c		8
8	d	*Idus of*	7
9	e	*Nouem.*	6
10	f		5
11	g		4
12	A		3
13	b	*Day before the Id.*	
14	c	*Idus of Nouemb.*	
15	d		18
16	e		17
17	f		16
18	g		15
19	A		14
20	b		13
21	c	*Calends of*	12
22	d	*Decemb.*	11
23	e		10
24	f		9
25	g		8
26	A		7
27	b		6
28	c		5
29	d		4
30	e		3
		Day before the Calends of Decemb.	

The thirde of this Moneth, Constantius the Emperours Sonne to Constantinus the Great, departed out of this worle, *An.* 367. *Hist. tripart. in the end of the fift booke.*

The tenth of this Moneth, *Anno*, 1483, D. Martin Luther was borne in Islebia.

The 15. of this Moneth, was made an new Holiday by Ieroboam, without the commandement of God, whereuppon hee committed moste wicked Idolatrie in Dan, and Bethel: but hee remained not long vnpunished, nor his people vnplagued for the same as may appeare, 1. *Kings.* 12. *verse*, 32. 33. 1. *Kings.* 13. 1 2. *&c.*

Queene Elizabeth beganne luckilie to raigne, for the advertisement of the Gospell of our Saviour Christe, the 17. of this Moneth.

The 18. of this Moneth Titus the Emperour moste cruellie executed to death a greate number of the Iewes, *Ioseph, lib. 7. cap.* 10.

Festiuall daies in this Moneth, are the first daye, the feast of *All Sainctes*. The 30. and last daie, Saint *Andrewe* the Apostle.

2. December called of the { Latins, *December*, Græcians, *Poseidon*. Hæbrews, *Sisiu*, and is their 9. Moneth. } hath 31. dayes.

1	f	*Calends*	The 15. of this Moneth Antiochus placed an abhominable Idoll vppon the Alter of the Lord. *Macch* 1.57.
2	g	*Nones of*	4
3	A	*December*	3
4	b	*Day before the N.*	
5	c	*Nones of Decem.*	
6	d		8
7	e		7
8	f	*Idus of*	6
9	g	*Decem.*	5
10	A		4
11	b		3
12	c	*Day before the Id*	
13	d	*Idus of Decem.*	
14	e		19
15	f		18
16	g		17
17	A		16
18	b		15
19	c	*Calends of*	14
20	d	*Ianuar.*	13
21	e		12
22	f		11
23	g		10
24	A		9
25	b		8
26	c		7
27	d		6
28	e		5
29	f		4
30	g	*Day before the Ca-*	3
31	A	*lends of Ianuar.*	

The 20. of this Moneth, Esdras exhorted the Israelites to put awaie their strange wiues, 1 *Esd.9.vers.5.6.&c.*

The foundation of the second Temple was laide the 24 of this Moneth. *Haggæ. 2. vers. 11.19.*

The 25. of this Moneth, our Saviour Christ was born of the Virgine, the yeare after the Worldes Creation, 4018. On which daie also Antiochus Epiphanes entered into Ierusalem with a mightie Armie, & spoyled the same. *Iosephus lib. 21. cap.6.* On this day he prophaned the Alter of the Lord, 1. *Macch.1 62.* which day also the Iewes kept holy, because there on the Temple was purged from Idolatrie. 1. *Macca.4.59.*

The 28 of this Moneth, Herode causeth the poore Innocents to bee murthered, thinking thereby to haue slayne Christ. *Matth.2.16.&c.*

Festivall dayes in this Moneth, are the 21. *Thomas* Apost 25, The Nativitie of Christ. 26. S. *Steuen.* 27. *John* the Evang. 28 *Innocent*, called commonlie *Childermas daye*.

A Rule to knowe how many dayes bee contained in every Moneth in the yeare,

Thirtie dayes hath November,
Aprill, Iune, *and* September,
The reſt hath thirtie and one,
Except it be Februarie *alone:*
Which alwaies hath 28. *meere,*
When it is no Biſſextile or leap yeare.

A note of the Moneths, weekes, dayes, and *houres, throughout the whole yeare.*

The yeare containeth { *Moneths,* 12. / *Weekes,* 52. / *Dayes.* 365. } *Houres* { 6947 8. }

Daye { *Naturall* / *Artificial,* } { hath } { 24. / 12. } *Houres.*

An Almanack for ten yeares.

Yeare of God.	The Prime.	The Epact.	Sundaies letter.	Leape yeare.	The first daye of Lent.	Easter day.	Ascention daie.	Whitsunday.
1595	19	29	E		Mar. 5.	Aprill, 20.	May, 29.	Iune 8
1596	1	11	D	B	Feb. 25.	11	20	May 30
1597	2	22	B		9.	March. 27.	5	15
1598	3	3	A		Mar. 1.	Aprill. 16.	25	Iune 4.
1599	4	14	G		Feb. 21.	8	17	May 27
1600	5	25	F	B	6	March. 23.	1	11
1601	6	6	D		25	Aprill, 12.	21	31
1602	7	17	C		17	4	13	23
1603	8	28	B		Mar. 9.	24	Iune, 2,	Iune 12
1604	9	9	A	E	Feb, 22.	8	Maie 17.	May. 27

A FAMILIAR ADmonition to the zealous *Reader, concerning the* moſt godly exerciſe of Prayer.



Many are the godly and zealous treatiſes, which are already extant, tending to the incouragement of thoſe that hunger and thirſt for the true ſervice of the liuing God: yea (gentle reader) I craue thy chriſtian patience, friendly to accept this ſimple travel of mine, heretofore publiſhed, and now augmented. And this my ſimple admonition think not ſuperfluous, but a thing tending to win the weaker ſort to the more willingneſſe to this divine exerciſe of Prayer, a thing not new, yet needful: a thing old and auncient, long agoe practiſed of the pureſt, exerciſed of the moſte excellent & godlie of the earth: the Prophets, the Patriarkes, the Apoſtles, and of Chriſt himſelf the paterne of pietie: and, who gaue the firſt plot of perfect prayer of his owne propoſing, moſt plaine pure, precious and profound in theſe wordes. *Our Father which art in heauen, &c.* To the ſubſtance where-

wherof,although there can be nothing added:nor from whence any thing can be taken away without manifeſt impietie,yet are we not ſo ſtrictly tyed to the worde thereof onely,but that wee may (according to our ſeveral occaſions, which are infinite)dilate vpon the ſame to our comfort in him, without offence to the Maieſtie of God, if it bee done in true zeale,without the which, even the moſt effectual prayer is ſinne. I cannot but confeſſe that great is the frailtie remaining in mee, which in my travel in this practiſe, hath greatlie hindred me,& many are the vanities of my mind which in my chiefeſt deſire hath miſcaried me:yet ſuch hath bene the favour of my heavenly Father, that he hath hitherto aſſiſted me,and to my comfort hath performed that which of mine own proper power,wiſedom & wil,I could not performe, and theſe prayers which in this little volume thou ſhalt finde,haue bene to mee not a little comfortable,and to thee faithfullie exerciſing them,they wil be profitable of whatſoever eaſite,degree,calling or miniſterie thou be of. Although I preſume not to teach,but deſire to be taught, I expect no praiſe but even in heart,yeeld al the praiſe to him, that was and is the guyde and ſtaye of al that trulie ſeeke to ſerue him: as I beſeech him to graunt vs faithfullie at all times to doe, onely in the outward word with the lips only,with the ſhew alone but with the inward affection of the heart, with the longing deſire of the ſoule, & the ardent conſent of all the powers of our bodies. So ſhal our prayes pleaſe him, and even the groanes of our hearts which paſſe in ſilence, ſhall preſent our cauſe before the tribunall ſeate of our good God, who is alwaies neere at hand, and readye to performe what is moſte neceſſarie for our eſtate in this life,which in reſpect is but a ſpanne long,yea

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could we liue a thousand yeares, it were but as one day. We may not too much regard the overdaintie maintenance of our corporal estates, we may not over curiouslie seeke the meanes to become admirable in respect of our authoritie, of our riches, of our friends, and of our casual pleasures: Wherewith alas, our weak natures, our fraile conceites, and our carnal desires, are often beguiled, and our poore soules often endangered and miscarried. Wherefore it behooveth vs carefully first and before all things, to seeke the kingdome of God, the way, the meanes, & the guide thervnto, which is not to be sought else where, it is not in the outward view, and therfore to be sought from aboue, to be inwardly received and comprehended by faith, it is the knowledge of the mysteries of God. It is the keeping of his commandements, and the due obedience vnto his wil, the way there vnto is by grace the guift of God, which he giveth to them that faithfully ask it, the meanes to helpe vs therevnto, is Christ the Sonne of God, who sitting at the right hand of his Father, obteineth & sendeth vs that grace, which guideth vs, and giveth al things else, both spiritual and worldlie, that he seeth needful for vs. But notwithstanding this singular benefite of the meditation of Christ vnto his Father for vs, we are not discharged of this necessarie exercise of prayer, but so much the more enioyned to the executing thereof continuallie, in stantlie faithfully and zealouslie, for the graces of God, which are the thinges without the which all our prayers, al our speeches, be they many or few, be they lowde or silent, be they of what kinde or shew soever, avail nothing. But we must first sound al our desires and praiers vpon an vndoubted faith wee must powre them from the very bottome of our harts, and continue them in a goostly patience

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and all in the name of Christ Iesus, in whose name and for whose sake, all things necessary are promised to be giuen to those that ask according to the will of God. Wherein we must note, that wee are not permitted rashlie to desire any thing according to the desire of fleshlie imagination, be it in our owne conceites neuer so meete and necessary: for the wisedome of the flesh is foolishnes before God. But we must first duely considder, what direction the worde of God giveth vs in that behalfe: and then in all humilitie to repaire vnto the Fountaine, from whence the guift for which we praye, must come in the name of Christ, the cause and effect of all our good successe in our petitions. We are sinfull, and therefore great, yea, the greatest occasion to flie vnto God is for the forgiuenes thereof, and in this poynt haue all men cause to vse this exercise. For who so is sinfull, and seeketh not redresse for that sore, dying of that disease, is in perill of death eternall. And who so acquiteth himselfe, in his own conceite from sinne, and supposet himselfe free from falling before God, in some grievous offence, and therein flattereth himselfe, and refuseth to repaire vnto God for pardone of his crime, great is his danger that that little sparke of presumption may kindle in such a soule his vtter condemnation. Wherefore, great is the occasion which the sinne of every day, yea, of every houre, ministreth vnto the iust to call vnto God, not onely for pardone, but for strength to withstand that which often at vnawares ouercommeth the moste godly. We must therefore in this behalfe be carefull, to repaire vnto the head of our comfort herein, Iesus Christ the Lambe of God, that taketh awaie the sinnes of the world. Many are the worldly occasions which force every man to seeke relefe at the handes of God, which wee are not openly permitted

mitted, but commanded, not by our owne corrupt and perverse meanes which we are not onely not permitted, but forbidden to vse, We must duely weigh and carefully considder our wants, for great are the errours of the flesh and bloud in this behalfe: for alas, we see that the long raynes of licentious and wilfull libertie hath extended too farre in this poynt, more than in the daies of our forefathers. For when they were in distresse, when they were in danger, when they were in most dangerous estate they disclaimed their own meanes, and cleaue vnto the providence of God, they forsooke the aide of the flesh, and framed their desires according vnto the Spirite: Elias in the wildernesse, Daniel in the Lyons denne, Ioseph in prison, David in distresse, and all the holy ones, in old time in all their troubles, left worldly trust, and addressed themselues onely to the aide of the living God, not refusing such due and lawefull meanes, as in his wisedome he provided, and that past all humaine hope: the children of Israel hee deliuered through the red sea, in time of danger, he gaue them both foode and water by vnexpressed meanes, he delivered Peter, Paule, and others from their enemies handes miraculously in his wisedome, and worketh so for all that trust in him at this daye. For his good will and loue is not diminished, nor his power and loving hand shortned: but in his wonted loue he helpeth all that call vpon him. But such is the perverse crookednes of mans nature, that nowe in these dayes they even denie the abilitie of God, in working of his, and by their actions they argue, that the power of God is weakened, his power lessened, and his care of his children not to be as then it was. And therefore, they relie vppon the aide of man, the helpe of flesh and bloud, the strength of their owne arme, the wisedome of their own pates,

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and the imagination of their own heads, the broken reede of Ægypt, wherein they disclame the helpe of God, the mercy, the loue, the care & prouidence of the most highest. For alas, doe we not see, that how many sorts of men, so many meanes to maintaine their estates. The rich into whose hands God hath vouchsafed his giftes, they giue glorie to their owne deuises, & presume vpon their owne pollices, keeping their store for a dear year, where the will of God in giving, is to the relief of their needie brethren, for that the will of God is broken, the poore oppressed, & themselues highlie endangered, they shew themselues faithles in the providence of God, in that they feare, that if they giue, they shall impoverish themselues, they thinke not how God wrought with the bountifull Widowe of Sarepta, Elias hostisse, in multiplying that whereof she liberallie gaue for his sake. They rather foolishlie endevour to heape vp riches, not knowing who shal enioy them: they purchase lands and know not who shal inherit them, they builde, gay houses, and know not who shal possesse them, & flatter themselues, and say, soule take thine ease when death standeth at the doore, ready to take their soule from them. And being thus choaked with the riches of the world, the remembrance of the service of God is banished to the materiall Church. Thinke yee it a sufficient discharge, every Sunday thither to resort, and to heare the ordinary service, when al the rest of the day, they spend in worldlie conference, worse then the rest of the week? Alas, what devotion appeareth in these persons? I speake but to them, whose consciences shal accuse themselues. God graunt a speedy reformation, without compulsion.

Now for the poore afflicted ones, great is the frailtie remaining in the most. God grant patience

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so al. Such is the common course of flesh & bloud, accompanied with distresse: that for the most part either violence or impatience, or wilful rebellion against God, is the effect of their conceits, touching their hard estate, and so far vnlike Christians for the most part, we take the crosse of Christ, that insteede of being followers of him, we seek to denie him: insteede of patience, acceptance thereof, wee wil wilfullie cast it off, by meanes vnlawfull, by robberie, by theft, by violence, and by bloud: & if opportunitie serue to neither of these, we even take counsel of *Iobs* wife to curse God, and in a brutish manner, to leaue the best refuge, namely, to repaire vnto God, and at his hands to seeke that which in his good time he giveth to al in faith, desiring it, whether it be relief in poverty with *Elias*: freedome from bondage, with *Daniel*: delivery from enemies with *Dauid*: or comfort in al distres with the Children of Israel. Surely, as God was loving vnto Israel, he is loving vnto al that loue him truely, that call vpon him faithfully, that attend his ayde patiently, and obey his wil duely. And therefore, why should any man stand doubtful of relief, at the hands of him that never faileth to performe that which he promiseth, that is, if we ask we shal haue, if we seeke, we shal finde, if we knock, he wil open the gate of his mercie and powre the dewe of his blessings plentifully vpon vs, not regarding the person of any, but the obedient hearts of all, and therefore may the sinner penitent, the riche man trulie liberal, and the poore distressed man faithfull, to their comfort resort to the throane of God in prayer & be assuredly heard, to their assured pardone in the bloud of Christ, to their comfort as well in povertie as in abundance.

It resteth now, that we pray one for another, for our gracious Queene, that God may be pleased in

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mercy long, to preserue her a Queene over vs, and that she may continue a ioyfull mother in our England Israel. For all other Christian Kings we muste likewise pray, that God will increase in them the spirit of wisedome and favour to his distressed flock vnder their seuerall charges and governments. We must be mindfull of our poore Christian brethren, both at home and elsewhere: and for the aduersaries of Gods truth, that now beginne to assault vs as we see, and whome God himselfe hath ouerthrowne to incourage vs: that either it may please him to convert them, or to turne their forces from his seruants. And that it may please him in mercie to direct the liues & conversations of his Ministers, that they by his Spirit, may preach both truly and boldlie: And lest their loose liues should be a slander vnto his worde, let vs pray that his grace may hold them from falling into that, which the Archenemie of his religion endevoureth to draw them, and whereunto the flesh is prone to yeeld, and the captious cavillors at the truth, ready to publish, to the end, to bring his word, by them duly preached) in reproch in this worlde, and that wee that are to be taught by the doctrine, may attentiuely heare truly vnderstand, and diligently execute that which the word of truth teacheth. Good Reader afforde thy zealous heart in the time faithfully to say the prayer which Christ hath taught vs saying. Our Father which art in heauen, &c.

Thine in Christian good wil

I. N.

A PENSIVE MANS PRACTISE.

In thy feare (deare Father) I heare present my self vnto thee, beseeching thee to heare me and to addresse my heart trulie and zealouslie to call vpon thee.

A short, but an Effectuall Prayer, that we leaue our selues, *and leane vpon God.*

O H God my God, vouchsafe to take mee from my selfe, that I may wholie dedicate my selfe vnto thee: vouchsafe to take from me all the things that withdrawe mee from thee: And giue mee those thinges which may bring mee wholie vnto thee. Amen.

O Lord increase our Faith.

A Prayer to Christ, that he will *present our Prayers to God the Father.*

O Sweete Iesus, who hast taken vppon thee to be our intercessour and Ad-

uocate, vnto God thine heauenly Father: vouchſafe, I humblie beſeech thee, to accompany mee in theſe my ſupplications and prayers, and preſent them vnto his heavenlie Majeſtie, that for thy ſake, (ſweete Ieſus) they may bee acceptable vnto him, to the waſhing away of my ſinnes, and obtaining thinges neceſſarie for me and all men, according vnto his heavenly will in all things, Amen.

O Lord increaſe our faith.

O Lord, open thou my lippes, that my mouth may extol thee with thy praiſe, and be thankfull vnto thee for thy benefites, and graunt that I ſpeake nothing, but that which may be to thine honour and glory, to the reliefe of my neceſſities bodely and ghoſtly.

O Lord, make ſpeede to ſende mee helpe and ſuccour, from the Tower of thy ſtrength.

O Lord, let thy heauenly kingdome be alwaies ready to receiue me to eternal ſalvation. Amen.

Eternall praiſes be vnto thee oh God, So be it.

O Lord increaſe our faith.

A Prayer for the Assistance of *Gods holy Spirit, to make vs apter to* Prayer when we be dull.

Aske what thou wilt, and thou shalt haue
If thou in Christ the same do craue.
For Christ thy Mediatour sees,
When thou to him doest fall on knees.

CHrist our Saviour hath willed vs to ask, & wee shall haue, to seek and we shal finde, to knock and it shall be opened vnto vs. And the more to assure vs, he most lovingly perswadeth vs, that if we that be evil can giue vnto our Children good guifts when they ask vs; how much more shal our heauenly father giue vs his holy Spirit, if we faithfully desire it? and forasmuch as our vnderstanding is so dark, that we know not what to ask, nor how to pray as we ought, but by the spirit it selfe, who maketh request for vs with sighes, which cannot be expressed. Let vs fal downe vnto the throne of his Maiestie, praying faithfully for the same, & it shall be given vs, without the which al praiers be vaine and of none effect.

The Prayer.

O Almightie God and omnipotent Father, who comforteſt such as be sorrowful, and who giveth al good and perfect guifts; thou of thy free favour and loue hast willed vs in all our afflictions

and neceſſities, and as often as we ſtande in neede of any of thy bleſſings, or feele our ſelues burdened with any kind of tribulation or affliction, either of bodie or minde, to call vnto thee in the Name of thy Sonne Ieſus Chriſt, and thou wilt graunt our neceſſities. Moſte humblie I beſeech thee, to ſend downe vppon my darke vnderſtanding, the bright beames of thine holy ſpirit to lighten me, and to direct mee in all my ſupplications and Prayers, and eſpeciallie at this time (oh Lord) for that thou knoweſt my weaknes and ignorance to be ſuch, as I am altogither vnable to frame my requeſts according to thy will, or to ſeeke that is trulie for mine owne ſoules health, and am altogither ignorante of the right gate to knock at, without thine eſpeciall grace directing and aſſiſting mee: wherefore, I moſt humbly beſeech thee, in the name of him thy Sonne, to addreſſe and prepare mine heart to the true vnderſtanding of thy will, and my tongue and lips to the true and vnfained calling on thy Name, for ſuch things as thy wiſedome ſhall think moſt expedient for mee, both to the obtaining of thy heauenly kingdome, which is before all things to bee ſought for, and for temporall bleſſings

neceſſary, beſt knowne vnto thy ſelfe. Which in reſpect of my ignorance, my dulnes, my corruption, my weaknes, and the guilt of mine own conſcience, I cannot craue in ſuch due and faithfull manner as I ought. And therefore, moſt louing Father, according vnto thy owne moſt Fatherly callings, I heere proſtrate my ſelfe in heart before thy throne in the name of Ieſus Chriſt thy ſonne, beſeeching thee, that thou wilt ayd me with thy holy ſpirite in my prayers, that being of my ſelfe dul, I may be thereby made zealous, and where I am of my ſelfe colde, I may be thereby made feruent & faithful, that my Prayers be not as ſmoke, which vaniſheth, or as the winde which paſſeth away, being only in the lips, & not firme in the hart, but that they may be effectuall and an acceptable ſacrifice, ſweet and pleaſant in thy ſight, and that nothing paſſe the bands of mine vnſtaied lips, but that which may beſeeme a ſingle hart, alwaies ſounding to thine honor, & ſetting forth of thy moſt worthie praiſe. Let thy holy ſpirit (O Lord) come vnto me, let it continue with me, worke and prevaile effectually in me, vnto the end, that I may both at this time beginne, and for evermore continue, as thou willeſt I ſhould,

namely, in faith, that I fall not into any temptations: In hope that I may conſtantly looke for, and faithfully attaine vnto perfect vnderſtanding of thy will, and ablenes in all thinges to fulfill the ſame. Make me alſo (good Lord) feruent in charitie, that I may freely and vnfainedly (euen from my heart) forgiue and forget all injuries, wrongs, and evill doings, of ſuch as by any meanes haue offended mee, with hearty prayer for their amendement, that I approching vnto the throne of thy mercie, in a pure and ſimple heart, may heartilie, as wel for all others as for my ſelfe, for things neceſſarie both for bodie and ſoule, make my humble petitions vnto thee, and ſay that moſt effectuall prayer, which thy Sonne taught all thoſe to ſay which would pray directly, namelie: *Our Father which art in Heauen, &c.*

O Lord increaſe our faith.

A ſhort Prayer for zeale to praye.

O God almighty, moſt louing and moſt righteous, who haſt promiſed to infuſe into the harts of thy choſen ſeruantes grac

grace vnfainedly to serue thee, and to call vpon thy holy name, wherin al comfort consisteth. Vouchsafe I humbly beseech thee, of thy mercie to expell out of mine heart all natural dulnes, misbeliefe, and blindnes of error. And through thine holy spirit, plante insteede thereof a perfect zeal, and vnfained desire to prostrate my selfe in heart before thine heavenly Majestie, in faith vnfained: That at this time it may please thee so to direct and accept my supplications and prayers, as I may obtaine at thy mercifull handes, whatsoeuer thou seest necessarie both for bodie and soule, through Iesus Christ our onely Saviour and redeemer.

O Lord increase our faith.

A Moruing prayer for the wooking day.

Before thou do thy woorke beginne,
Thanke God, craue pardon for thy sinne:
And then thy woorke shall prosper so,
As want shall neuer breed thee wo.

WHat a great benefit we receiue at the handes of almightie God by our natural sleep, none is ignorant: what perrils wee escape in the darke and doleful night, we may easilie iudge. And

what fauour the Almightie extendeth toward vs in giuing vs lodging, not in the fields, but in houſes not vpon the hard & colde ground, but vpon ſoft pillowes, warmely covered, experience teacheth. What thanks for theſe ſo bountiful benefits of his we are daily bound to yeeld, I know we al knew, & had wil to yeeld them accordingly. The benefits of our comfortable ſleepe is great, and Gods work in the ſame, & in preſeruing vs is wonderful. Wherefore, let vs be mindefull to giue him thanks, and with DAVID, in the Morning, at Mid-day, and at Night, let vs call on the Name of the Lord with thanks and ſay, Lord let me heare thy loving kindnes betimes in the morning, for in thee is my truſt. And let vs conſider, that as the night is ordained for reſt, ſo is the day for travel, for the obtaining of things neceſſary for our ſelues & ſuch as God hath given vs and not to ſtand in hope of reliefe by other mens helpes, but laboring as did PAVL, and the reſt of the Apoſtles, who took nothing of any, but wrought with their hands for it, becauſe they would be chargeable to none, and our labour being ioyned with faith & praier, the bleſſing of God ſhal ſo proſper our endevours, as nothing ſhall be wanting vnto vs, and therefore, before we begin our labour, we muſt proſtrat our ſelues before his throne, from whence commeth all goodnes, yeelding vnto his heauenly Maieſtie due prayſes for his continual loving kindnes towards vs, ſo ſhall we be free from danger, & proſper in our Callings from day to day, during the whole courſe of our life, which elſe, although our vocations breede in vs (in reſpect of the great increaſe of riches) ſecuritie and pride, yet wil it be in the laſt day a heauie burthen to our conſcience and accuſe vs of ingratitude to our eternal condemnation.

The

The Prayer.

OH almightie God, father of our Lord Iesus Christ, who hast vouchsafed (of thy great fauour and loue) euen from my childhood vnto this day, to take such fatherly care of me, that nothing hath destroyed or hurt me: but I haue bene safelie preserued both daye and night, from sodaine death, and from all other perrils and dangers incident to mankinde, and haue all my life bene preserved: and of thy free favour and loue (without any desert or merite of mine) enjoyed the sweete benefite of sleepe and rest, which is moste wholesome for my poore and weake bodie, yea, and so good a nuriture thereunto, as good soyle to the barren fielde, or thy timely showers to the drie ground, or meat, acceptable to the hungrie stomack. O sweete Lord, such hath bene thy fatherly care of me, this night past, that the sleepe which thou hast giuen me, hath beene moste comfortable both to my body and soule, insomuch, as I am the more aptly giuen to the execution of my worldly busines, and the seruice of thy diuine Majestie this morning wherein assist me, sweete Lord, with the helpe of thine holy spirite: comfort and de-

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defende me this daye and ever, with thy mercifull aide, that none affliction hurt, or misfortune diſmaie me: no tribulation, want, or anguiſh of mind draw mee from thee, no worldly care, delight, or fantaſie, carry me at any time into any wicked cogitation, action, or ſpeech; for Lord, I know that it is not thy wil, that any evill ſhould dwell in vs, or that wee ſhould at any time offend thee, but to keepe our hearts pure and vndefiled, as a fair acceptacle for thy maieſtie. Yet thou ſuffereſt ſometimes vnlawfull affections to haue the vpper hand, to the end, that we (feeling our weaknes & corruption) would whollie confeſſe all our ſtrength, all our godly cogitations and works, to proceede from thee, and all evill motions to come of our owne corruption. All fleſh is full of ſinne, the juſt fal ſeven times a daye, and I ſinfull wretch fal ſeventie times ſeven times a day, wherfore Lord forgiue my wickednes, mine offenſes and ſin committed, either this night paſt, by fooliſh dreames, fantaſies, or other temptations, or at any time ſince I came into this miſerable world, and that (being pardoned by thy mercie in Ieſus Chriſt) I may proceede in the reſidue of my dayes (governed by thy holy Spirite)

voyde

voide of all offences, vsing my vocation and calling so, as may bee to the setting foorth of thy glorie, maintenance of thy favour towards mee, and getting those things which may be sufficient for the maintenance of mine estate heere, and for the relieſe of such as are committed to my charge, without vsing any sinister or vnlawful meanes, pollicie, or worldly devises, which are not agreeable to thy lawes. And graunt me alwaies such regard of serving thee, as thy hand may alwaies direct me to good and happie successe in all mine affaires. Bleſſe thou the workes of mine hands, good Lorde, and graunt me so to flie idlenes, the mother and nurse of euill, that both this day and all my life, I may by godly care and trauell, get mee a sufficient and competent liuing heere, that I bee no burthen and charge to such as are rich and wealthie, nor depend vpon the succour, helpe, and furtherance of others, whose help is most slipperie and deceitful, least that in hope thereof, giving my selfe to idleneſſe and loytering (when their help shal be withholding from me (I be driuen) as the wise man saith, *To go in a ragged coate and to want my foode.* But contrariwise, Oh Lorde, graunt that I may so imploy my

selfe

selfe to labour, and diligent execution of my busines, this day and ever, that I may through thy blessing, luckilie prosper therein, and shewe my selfe so helpfull to the poore impotent and needie, as the fruite of my travell shall extende vnto. That thou maiest fulfill in mee, the most sweet promise of thine, *That who considereth the poore and needie, thou wilt deliuer him in the time of trouble.* Lord, thy mercy is infinite and thy loue towardes vs vnspeakable, wherefore giue me grace alwaies to serue thee, yea, at all times, and in all places, both in labour and rest, wealth and povertie, sicknes and health, yea, all my life, and in the houre of my death, that I may passe this daye, and al the rest of my transitory life in the fulfilling of thy lawes, and be ready at thy favorable beck and call, to come and appeare before thy throne of mercie, in perfect hope of thy loving receiving me, into the bosome of thy sweet imbracings, not for my worthines or desertes (which is but corruption) but for the merites of thy sonne Iesus Christe, there to rest enjoying the fruite & benefite of his death and bitter passion, in whose name I refer my selfe and all mine, both this day and ever, vnto thy fatherly protection, humblie

lie beseeching thee, to direct all my thoughtes, wordes, and actions, vnto my liues end good Lord, Amen.

O Lord increase our Faith.

A short Prayer for the *Morning.*

I Thank thee most mercifull Father, my maker and preserver, that thou hast so lovingly vouchsafed to tender my safetie this night past, giving me sweete sleep, to the refreshment of my feeble and weake bodie. So, of thy goodnes, vouchsafe to extende thy loving favour towardes mee this day, that thereby I may be both safelie preserved from all kinde of evill, and imploy my selfe diligentlie vnto the execution of my vocation, to thy glory, and to the reliefe of mee and mine, through Iesus Christ, Amen.

O Lord increase our Faith.

A Prayer for the Queene.

What so thou be, pray God alwaies,
To blesse our Queene with happie daies:
Whose wisedome Vnder God so long,
Hath kept this Realme from open wrong.

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THE vnſpeakable benefite of our long peace and gracious tranquilitie (may without many circumſtances or many words) ſuffice to moue thankfull minds to praiſe the God of Heauen, for his vnſpeakable loue towards vs, in giving vs ſo gracious a Gouerneſſe, vnder whom we haue not onely theſe fourty and two yeares peaceablie liued, but enioyed the comfortable paſſage, & food of the Goſpell, to the vnſpeakable comfort of al true Chriſtans, longing for their ſalvation, when many other Nations haue wanted the ſame, to the famiſhing, as it were, of their poore ſoules, wherefore conſidering that we may (if not, the more to our ſhame) feede thereon at full, and be thereto friendly intreated, and iniovned not onely (which is generall) by the word it ſelfe, but by ſeverall injunctions, ſet foorth for the furtherance of God his glorie & our profite, by her Maieſtie. And therefore (as we ought for all men) ſo eſpeciallie we are commanded to praie for the good and proſperous eſtate of Kings and Princes, and thoſe iu authoritie: and as we haue aboue other Nations vnſpeakable cauſe to praiſe God for his favour, in vouchſauing vs this great bleſſing, of a godlie, zealous & mercifull Princeſſe, let vs beſeech God of his goodnes, favorable to looke vppon her, and to graunt vnto her a proſperous raigne, with manie and happie daies, to the pleaſure of him, & comfort of vs. Let vs not forget it, leaſt God forget vs, and turne our foode into famine, our peace into warre, and his long ſufferance into ſharpe correction.

The Prayer.

ALL poſſible thanks we giue vnto thee, O Lord of mercy, King of al the Kings and

and Kingdoms of the earth, for that thou hast vouchsafed to place over vs thy little flock of this Realme, so pure a guide of true Religion, ELIZABETH (by thine heauenly prouidence) our Queene, vnder whome, injoying the free libertie of the true seruice of thee, we rest in a quiet estate both of bodie and minde. Wee humblie pray thy favorable regarde, to behold with mercifull eies, the same thy seruant our soueraigne Lady and governesse. And so fructifie her heart with the graine of thine holy spirite, that shee alwaies inclined, by the working thereof, to the setting foorth of thy worde, may walk according to the truth of the same sincerely, that wee thy servants, and vnder thee her subjects, seeing her godlie example, may bee ashamed to fall from that due forme of honouring thy name, which for thy glory, through thy grace by the rule of thy holy worde, is prescribed vnto vs, and vouchsafe to stirre vp in her zeale of thy glory, and a desire to establish, whatsoeuer wanteth in this Church of England, for the increase of true and sincere discipline. Banish from her heart all ignorance, and print therein perfect wisedome, and knowledge of thine heavenly will, giue her an obedient

mind

minde, abounding with all humilitie towardes thy diuine Majeſtie. Saue and defend her from the tyrannie of forraigne power and authoritie, and from all ſuch as profeſſe not inwardly vnfained zeale of thy Goſpell. Giue her godly counſellours, and ſuch zealous and true hearted miniſters of thy will, that ſhe and we, according to the trueth of every our ſeuerall functions, may ſincerely ſerue thee in this life, and in the end for evermore raigne with thee in thine heavenly kingdome for Ieſus Chriſtes ſake, our onely Redeemer, advocate, and ſweet Saviour. Amen.

O Lord increaſe our Faith.

A Morning Prayer for the Sabboth day.

Let labour paſſe, let prayer be,
This day the chiefeſt worke for thee,
Thy ſelfe, thy ſeruant, Oxe and Aſſe,
This day muſt let all labour paſſe.

AS the Lord hath aſſigned vnto man ſix daies of ſeven for his neceſſarie travell: So hath he expreſly commanded the ſeaventh to be hallowed and kept, onely for the ſervice of himſelfe, wherein, all buſines ſet apart, wee ſhould referre our ſelues to praier, to the hearing or reading the word

word of the Lord, without any vngodly exercise at all: as gaming, gadding, wanton pastimes: behaving our selues soberly. And as *Dauid* did every day so let vs especially on this day instantly cal vpon the name of the Lord, and he will heare vs. And with *Esay*, let our soules with longing desire in the night, seeke vnto the Lord, & in the morning earlie cal vpon his Name, so shal al our doings please him and all go well with vs. He hath reserved the day for the service of himself only punishing such (even with death) as breake the same, as it appeareth in the Booke of *Numbers*, by him, who was at the Commandement of the Lord stoned to death for gathering sticks on the Sabboth day. By vs it is farre more prophaned. But blessed is the man that keepeth the Sabboth day vndefiled, seruing the Lord in Prayer, not in seeking his own will, but the will of the Lord: & let vs endevor to sanctifie it, that it may be honoured, and not abused, and dishonoured as it is, lest God the Creator of it and vs, punish our disobedience with his scourges: in his yre, and giue vs instead of plenty, want, instead of fulnes, famine; and instead of preaching of his worde, suffer vs to bee besotted, with vaine traditions of men. Let vs, I say, let vs be careful to serue the Lord with reverence, and keep this day holy, as he that made it holy.

The Prayer.

OH Almightie Father, most wholsome protectour and keeper, both of the soules and bodies of the faithfull, I yeeld thee humble and hartie thankes for the defending & saving me thy sinful creature this night past, and all the rest of my life

life hitherto, from ſodaine death, and from other perils & dangers, whereunto my ſiely ſoule and weak body are ſubject to fall. And therewith I am ſo beſet, that had I not bene preſerued by thee, it could not otherwiſe haue bene, but my body had periſhed, & my ſiely ſoule bene carried into euerlaſting perdition.

But moſt ſweet Lord, my ſtrong caſtle and defence, my ſhield and buckler, my ſure refuge and ſuccour, who haſt continual regard of the ſafety of thy ſeruants that thou never ſuffereſt them to bee ouercome with any kinde of euil, nor to fal into any kinde of danger, vouchſafe to forgiue mee whatſoeuer I haue committed and done againſt thy diuine wil, either ſleeping or waking, this night or at any time (ſecreetly or openly) heretofore, by reaſon of the corruption which remaineth in me.

And vouchſafe, that as I haue by thy protection paſſed this night, ſo I may injoy at thy mereifull handes, whatſoeuer thy Fatherlie porvidence ſhall thinke meete and conuenient, for mine owne, and for the reliefe of ſuch as thou haſte committed to my charge and gouernment this day and ever.

Eſtabliſh good Lord, thine holy ſpirit,

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in mee, and thereby so strengthen mee, that I may withstand all evill motions of the flesh, & vngodly desires of the mind, & worldly vanities, that I may fervently, as I ought continuallie, both in the morning and at night, & at noone day, yea, and at all times, and in all places truly serue thee, without hypocrisie, dissimulation, or malice. And for thy mercies sake keepe me, this day, and all the rest of my transitorie life, from sodaine and vnprovided death: keep my tongue and lippes, that I speak or vtter nothing which may be either vncomly to be spoken, or whereof may redound hurte or hinderance to my selfe or others, that I may endevour as much as in me lies, to speak and vtter those things, which may be to the setting foorth of thy glorious maintenance of peace and concord, & to the reducing such into the right way, as wander and go astray. As for slandering, lying, backbiting, false witnes bearing, enuie, & such like, good Lord take vtterlie from me. And keepe my hearte and minde from the most damnable sin of murmuring against thee, & from despaire, that in al adversities, tribulations and troubles, I may alwaies bear a patient, contented, faithful, and a thankfull

mind,

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mind,

mind, with ful perſwaſion that howſoe-
uer it go with me, if thou ſuffer mine ad-
uerſaries being maliciouſly bent againſt
me, to revile me, perſecute me, to moleſt
or hurt me, or if thou permit my ſubſtãce
by any caſuall meane to be diminiſhed,
or if I ſuſteine loſſe of friendes, ſickneſ of
body, or hurt of my limmes, it proce-
deth not but by thy divine providence,
yea, onely of thy meere loue and father-
lie care, which thou haſt of mine amen-
dement: for nothing happeneth to thoſe
whome thou loueſt, breede it within
their weake mindes neuer ſo great griefe,
or fall it out neuer ſo contrary to their
deſires, but it bringeth with it ſome ſe-
creet working for their good. Wherefore
in the name of thy ſonne Ieſus Chriſt, I
moſt humblie beſeech thee, that thou
wilt vouchſafe to ſettle in mine hearte,
ſuch perfection of patience, as whatſoe-
uer either this day or hereafter ſhall hap-
pen or befall vnto me, I may accept it as
a moſt wholeſome medicine for my ſo
deadlie diſeaſe of ſecurite, & ſo in hope
of thy loving kindnes and mercie, go for-
ward this daye and all my life in perfect
loue, vnfained zeale, and continuall obe-
dience to thy will, in hearing thy worde
attentiuelie, in reading the ſame dili-

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gently, in following it effectuallie, and in praying vnto thee zealouſlie and faithfullie, imbracing all goodnes willinglie, and avoyding all evill warily, that to ſpending this day, I may the better proceede to the execution of my calling this week following, to the reliefe of my neceſſitie, and furtherance of my neighbours. That continuing vnto the end, I may receiue the rewarde of thy celeſtiall kingdome, which thy ſonne Ieſus Chriſt hath purchaſed with his blood for all true beleeuers in thee. In number of whom, (ſweete Lord) for the merites of him thy ſonne, make me, that I with them, and they with me, may continuallie ſing laud and praiſe vnto the Trinitie eternallie, which grant for thy ſonne Ieſus Chriſts ſake. Amen.

O Lord increaſe our faith.

A nother ſhort morning Praier *for the Sabboth day.*

AL poſſible thanks I render vnto thee, moſte loving and mercifull Father, that it hath pleaſed thee to bee my carefull watchman this night, preſerving me from many evils, vouchſafeing ſleep vnto mine eies, to the vnſpeakable comfort of my ſoule.

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Let it likewiſe pleaſe thee, I humblie beſeech thee, to giue me grace according to thine heavenly will, and expreſſe commandement, as at all times, ſo this daye eſpeciallie, to imploy my ſelfe to the ſeruice of thee, in all godlines and purenes of life, leaving all bodely labours and exerciſe, as the Sanctitie which thou in the beginning gaveſt vnto the ſeventh day, when thou hadſt finiſhed all thy worke, doth juſtly deſerue. Amen.

The Prayer.

OH Lord heare my praiers, and let my cry come vnto thee. Oh Lord forſake mee not in the time of my neede. In my tribulation, haue regard vnto me a wretched creature, a worme, and no man, an outcaſt of the people, a captiue, & ſuch a one, as haue none other refuge, no other aide, no other helpe, no other ſhield to defend my dangerous eſtate, but thou my God, in the merites of thy Chriſt my Ieſus and Saviour, for whoſe ſake, Oh deare Father, look in favour vpon mee: for in his name I come vnto thee, in his name I appeale vnto thee, and relie only vpon thy meere mercie in him to bee comforted. For thou, O Lord, art moſte mightie,

mightie, and therefore able to doe all things: thou art mercifull, and therefore moſt mindfull of the afflicted, thou art neere at hand, and therefore alwaies readie to helpe the poore, to defend the diſtreſſed, to ſtrengthen the weake, to lift them vp that fall, and to ſuccour thoſe that are at the poynt to periſh, Liſten therefore deere Father, liſten vnto mee, and heare me, and refuſe not my humble complaint, although I bee a ſinner, and haue deſerved no favour at thy handes, haue mercy vpon me, oh God, haue mercie vpon me. And although trouble and danger appeare on all ſides, although there be no help likely to come vnto me, to eaſe mee, yet be pleaſed, deare Father, to ſhew thy loving countenance toward me, for it is it that maketh glad the ſorrowful heart, that rejoyceth the afflicted ſoule, and that relieveth with inwarde comfort, the mindes of thoſe that are outwardly laden with great and manifold miſeries, Oh deare God, heare my requeſt, conſider my cauſe, which before I ſpeake thou knoweſt, before I aſk thou conſidereſt, and ſeeſt the perils wherein I ſtande, before I crye, and the meanes wherby I may be delivered, thou knoweſt Oh Lord, extend thy aide, and make me

free: heare my voyce, with which I crye vnto thee. Haue mercie vppon mee, and comfort mee, a poore wretch, a diſtreſſed and wilfull ſoule vnto thee, O Lord, vnto thee I make my mone, to thee, to thee I refer my cauſe, yea, in the name of him in whoſe name thou haſte promiſed to heare when we call, to graunt when we aske and to ſend comfort, when we ſeeke it of thee. But alaſſe, I am weake and feeble. I am wicked, and my dulnes will not ſuffer me with conſtancie to perſevere in ſuch ardent zeal of the hart, as thy word preſcribeth, and thy goodnes requireth. Such and ſo many are the frailties of my nature, that many fantaſies and wicked imaginations poſſeſſe my better parte, when both tongue, heart, and ſoule ſhuld bende all their powers to the ſeruice of thee onely. I earneſtly indeuour to perſeuer in the true and obedient affection which thou requireſt, and whereunto my dutie bindeth mee. But alas, I cannot continue, I fall many times when I think to ſtande faſt, and I faint in my greateſt devotion, I do that I ſhould not do, and do not what I ought and would do ſuch is the weaknes that is in me.

Oh Lord ſtrengthen me, who humbly appeale vnto thy mercie, that ſeeſt my frailtie,

frailtie, and my pronenes to idle imaginations, even in the time of praiers, when my mind should be onely fixed on thee: yet accept my willingnes (good Father) and call to minde the loue thou beares to Christ thy Sonne, for whose desertes, thou hast promised to account even our imperfections perfect: and our prayers (though accompanied with manifeste weaknes) so sweet through his mediation, that thou wilt sende vs thy mercies to comforte vs. Let it therefore please thee, (good Lord) in him to heare me, and according to the multitude of thy mercies in him to looke vpon me, to pardon me, and to releeue me: and to bring my soule out of distresse.

Go not I beseech thee far from mee, for I am poore and helpelesse, leaue mee not destitute of thy helpe, though I bee weake and slow to come vnto thee. Oh deare Father, I cry often vnto thee, and yet thou seemest to caste thy face from mee: leaving mee (as it were) vnto my selfe. But I pray thee come vnto mee, come vnto mee, and let thy holy spirite make his abode within the Chamber of my heart: let the very bowels thereof triumph and rejoyce in thee: so shall the corruption of my nature be more & more subdued,

and my idle and vntamed affections bee baniſhed from my heart, and I ſhall the more dulie ſerue thee, and thou ſhalt at all times hereafter, as thou haſt heretofore in my greateſt troubles comforted me, and in my heavieſt temprations eaſe me, and worke my deliverance out of all afflictions.

Oh that my words might be pleaſant in thine eares (deare Father) oh that thy loue might renue it ſelfe againe towards mee. Oh deare Father, that it might pleaſe thee, to cauſe the thoughts of my heart, and the continuall meditations therof, to be truly ſetled in the zeal of thee, and that all that I ſpeake, thinke, or doe, might be ſuch as thou alloweſt: ſo ſhould my heart onely ſeeke thee, which nowe deſireth vaine things: my ſoule ſhould cleaue vnto thee, which now moſt vnceſſantlie wavereth and gaddeth from thee. Oh deare God and loving Father, great is thy mercie, turne therefore thy loving countenance to a wretche that thou haſt made, and caſt mee not off in diſpleaſure. Thou haſt heretofore holpen thoſe that haue come vnto thee, thou haſt relieved them, thou haſt moſt gratiouſlie delivered them from many troubles: yea, thou haſt heretofore bene moſt help-

helpfull vnto me, thou hast not seene mee for ever want thy ayde, but hast reached forth vnto me, the things which in wisedome thou saweſt needefull for mee, and that (deare Father) though I did not at any time, neither can I for euer deserue the least of thy blessings. But onely humblie I pray vnto thee, I craue thee to help me in thy good time, else shall I perish. For man often promiseth and cannot performe, but thou promiseſt & sheweſt thy self, both able and readie to performe the thinges which are moſt to our comfort. Helpe, helpe, therefore good Lord, for vaine is the help of man.

Oh Lord God of hoſtes, if thou wilt, thou canſt helpe mee, if thou wilt, thou canſt relieue mee, if thou wilt, thou canſt turne all things for me to the beſt, though I haue deserved the worſt: if thou wilt, thou maiſt work my comfortable paſſage throughout this vale of miſerie, though not to the outward comforte of fleſh & blood, yet to the inward joy of the heart and ſoule, thou canſt in greateſt afflictiō ſhew favour, and in greateſt temptations giue a way to wade through, without offending thee, and to turne all to the increaſe of true faith, and perfect patience.

Be therefore contented and pleaſed, (oh Lord) to doe for me, what thou ſeeſt moſt meete and expedient: for Lorde, my wiſedome is fooliſhnes, my owne deuiſes are meerely againſt my ſelfe: but what thou workeſt, ſhall come to goodly and comfortable iſſue and effect.

Ariſe vp therefore (deare Father) aryſe vp in time, and ſhewe thy ſelfe a defence and helper of mee thy poore ſeruant, that mine enemies and ſuch as haue not thee before their eies, may not prevaile againſt me, but either be converted or confounded: and that ſuch as haue juſt cauſe to trouble me, be not rigorous towards me, but may haue patience with me.

Let ſalvation and health come vnto me from thee, let mercie, peace, and truth be alwaies knit together in mee, and let the loue of thee, baniſh all other loue which is not of thee.

So ſhall my doings pleaſe thee, and thy graces comfort mee: my prayers aſcende vnto thee, and thy bleſſings flowe downe plentifully vpon me.

Oh Lord, euen the verie roote of my heart rejoyceth to thinke of thy louing kindnes, my ſoule daunceth within me, to think that it hath found ſo comfortable a way to the fountain of her ſaving health:

yea,

yea, all the members of my body are glad at the consideration of the benefite of thine assured favour in Christ thy sonne towards me.

But loe Lord, the consideration of my owne rebellion against thee, giveth just cause of howling & weeping. And therefore (deare Father) in the name of Iesus Christ thy Sonne, I cast the whole burthen of my troubles, both outwardlie of my worldly estate, and inwardlie of my poore soule vpon thee, beseeching thee to assist me, and to ease me, to hold mee vp, and to sende me such comfort of my estate, be it high or lowe, as it may best please thee, whether it be (good Father) to lay it more and more heavie in respect of the outward crosse, or to make it more light and tollerable to my weake flesh, in respect of some outward comfort.

Let me not be doubtfull, but assured of thy favour in all things, in weale, and woe, humblie beseeching thee to consider my estate best knowne vnto thy self. What I am thou knowest: how and in what case I stand, thou considerest. Deale therefore in mercie with me, in all things according to thy promises in Christ Iesus thy Sonne, in whom thou saiest thou art well pleased.

Be pacified with all thy ſervants, (oh Lord) and looke favourablie vpon vs, & as thou art full of goodnes, yea, as thou art all goodnes it ſelfe, let vs not glory in any thing, but only in this, that we know thee, and that thou of thy goodnes regardeſt vs. And giue vs grace (oh Lord) with vnfaigned lippes to ſing foorth thy praiſe, and that our hearts may continuallie ſtudie thy righteouſnes, and in the truth of thy worde, to exerciſe our ſelues day and night, for ever and ever, Amen.

Let thy mercie and loving affection (deare Father) be our continuall comfort. Let thy holy hand be our aide, and thy grace our protection, thy holy worde our direction, and thy bleſſings ſpirituall and worldly, our reliefe and ſafetie for evermore in thy trueth, Amen.

O Lord increaſe our Faith.

A Godly motion to the three *Prayers following.*

AS there can be nothing to the ſick man more ſweet and acceptable, than that which hee in his owne conceite thinketh ſweete: ſo to the man that groneth vnder the burthen of a ſinful conſcience, or an hard eſtate in this worlde, there can be nothing more ſweet or delightſome, then that which may eaſe the inward minde (which is) the part moſt troubled with ſorrow for the ſame.) It is therefore expedient in naturall reaſon: that

for

for the bodie the thing be provided, which may agree not onelie with the taſt, but with the health of the bodie of the ſick man. But farre more expedient it is, that ſome mean be carefully ſought, whereby the diſeaſe of the troubled mind, whether it be in reſpect of ſinne, remaining in all, or in reſpect of miſerable eſtate in this life, not equallie common to all. For the mind over-carried with doubt, either of being forgiven in reſpect of ſinn, or of being relieved in reſpect of a low eſtate, without ſome ſweet comfort carrieth the ſoule to deſolation, & layeth (as it were) before the eyes of the naturall man, nothing but humane devices, and pollices of reaſon to intangle the poore ſoule with the net of vtter deſpaire, or dangerous preſumption, which both are evill. So a ſtaied confidence in the merits of Christ in true reformation of life, baniſheth al feare of death and hell, in reſpect of ſinne, and reſting truelie vpon the providence of God, to receiue in his good time things requiſite for our bodies, expelleth all feare of periſhing, in reſpect of a lowe and miſerable eſtate in this life. Without ſinne no man liveth, and therefore a neceſſarie medicine is Praier, for the preſervation of all. Without worldly troubles few can liue, or at leaſt in great danger of manie caſualties, and the moſt ſecure cannot ſay, I will be ſafe one houre. Nay, he muſt confeſſe his eſtate miſerable, the beginning miſerable, in wayling, crying, and howling, the middle miſerable, in travel, labour, cheeks, enemies, and many euils: the end miſerable, in diſeaſes, in ſicknes, in weaknes, diſdained of all, and caſt off at laſt, as duſt of the earth, and doung of the fieldes: and the fatteſt, the faireſt, the fineſt, the wiſeſt, the wantoneſt, and worldlieſt, meate for the wormes. Let no man then glorie of a rich, or be diſmaid at a poore eſtate, but acknowledge that the rich as wel as the poore, the

King as wel as the begger, the higheſt as well as the loweſt, all and every one hath need of this medicine of praier: to be either delivered from a miſerable eſtate preſent, or from ca. ſual calamities ſo common to al, if not at one time, yet at another. The Sunne riſeth ſhining, it ſetteth ſhouring, there is no eſtate pmanent, but hath in it varience in proceeding and alteration at the end. But theſe counſels are tedious vnto them that truſt to their treaſure: theſe perſwaſions are but peeviſh to ſuch as paſſe in pleaſure, the poore may perhaps heare them, the zealous will aſſuredly learne them, and the godly wil carefullie performe them, not onelie in reſpect of miſerie, and for the bettering of a low eſtate in this life, but in reſpect of ſinne, the originall ground of all our miſeries), the beame whereof being taken awaie, we ſhal ſee clearly, that to a wiſe man riches is not more ſweeter, nor povertie more ſower, worldly preferment not more to bee deſired nor a lowe eſtate more to be contemned, proſperitie more to be wiſhed, or adverſitie more to be diſdained than may giue ſuch a taſt to the ſicke ſoule, as may in a cleare conſcience ſay, & in actions perform, that, it having nothing, poſſeſſeth all things, being poore is yet rich, &c. And to this end, hath the bountifull giver of al good guifts, allotted vnto everie man his portion great or ſmall, his eſtate high or lowe, his calling glorious or baſe, according vnto his good pleaſure, that according to the vſe or abuſe of his good Creatures, and according to the mindes and demeanors of men, he may giue in the end eternallie, ſweet or ſower, glorie or ſhame, life or death. And therefore that all our eſtates may be to the glorie of him, and our comfort, be it here in this life high or lowe, let vs with contented minds, firſt ſeeke to remoue the cauſe of all euills, the heauie burthen of ſinne, &

that

that the inmerites of Christ, for whose sakes, hee will then giue vs that which in this life shall be for his name glorious, and for our soules profitable, namelie: for sinne, true repentance: for riches, due thankfulnes, and in the most miserable estate, perfect patience: Which God graunt.

A very Godly and necessarie *Prayer, diuided into three parts,* whereof the first, containeth a deuout and zealous Petition, for the forgiuenes of sinnes, and ease in aduersitie.

OH heavenly Father, which art moste glorious, mightie and holie, I humbly submit my self vnto thee, prostrate vpon the knees of my heart, as not worthy to lift vp mine eies vnto the throne of mercie, much lesse worthie of mercie, yea, such (oh celestiall Father) is the corruption of my nature, the frowardnes of my heart, and the readines thereof to offend thee, that I am forced in a guiltie conscience, to cry out and say, *O Lord rebuke me not in thine anger, nor chastise me according to the measure of the wickednes which is in me.*

Oh deare Father, necessary it is, that thou correct me for my faults, but yet in mercie, for that is my instruction, not in justice, for that were my condemnation.

Thou

Thou O Lord, hast made me and framed me in my mothers wombe, yet was I conceiued and borne in sinne, and so most wretched.

The whol race & ofspring of *Adam*, (of whome I am borne according to the flesh) is corrupt, there is none that doth good, no not one.

There is none that walketh heere on Earth, but carrieth about him a heavie burthen of sinfull flesh, which so presseth him downe, that hee groveleth on the puddle of many noysome desires.

Seeing then (good Father) that flesh and blond cannot carry in it selfe perfect sanctitie, so long as it abideth heere below, but is divers waies polluted with vncleanneſſe, how can I poore sinnefull wretch, but crye out and confeſſe that I haue sinned.

The most just haue beene and are at the feeling of their weakneſſe justly constrayned to saye, that the thinges which they should do, they do not, and contrariwise, that which they should not doe, they doe. Seeing then (oh deare Father) that weaknes raigneth in all flesh, consider in mercie, that I am but flesh, and therefore weake and prone to fall, and to abuse thy graces and blessings many waies

waies bestowed vpon me.

Oh deare Father, great is thy mercie, looke not therefore strictlie what is done amisse in me, but pardon me, and say vnto me as thou saidest vnto PAVLE, *My grace is sufficient for thee.* This, oh Lord, is my hope, let it not bee sente emptie away.

Oh that it might please thee, to turne the eyes of mercie, not of anger towardes mee, and to extende thy grace vnto my true and vnfaigned reformation, I hope it (oh deare Father) though I haue not deserved it.

The example of thy free pardone banisheth dispaire. *Paule*, *Peter*, *Dauid* and *Marie Magdalene*, and other offenders, haue freelie received comforte, where they deserved punishment. And therefore (oh Lord) forget not now the humble sute of a sinner, approching vnto thy throne in the name of him, for whose sake they were pardoned, namely, in the merites of Iesus Christ thy deare sonne, in whome as thou art well pleased, be pleased likewise to pardon me.

I stand not, oh deare Father, to excuse or justifie my selfe, pleading not guiltie, so should I be rightly condemned.

No I do not onely with silence, but e-

uen

uen with my lips from the heart crye out againſt my ſelfe, guiltie, Lord, guiltie.

What is there then to be of juſtice expected (moſt loving father) but the dredfull ſentence of condemnation: but thy mercie is greter, & thervnto I do appeale.

Oh death, then where is thy ſting? hel, where is thy victory? the ſting of death is ſinne: But bleſſed be thy Sonne Chriſt Ieſus, who hath overcome both it and hell, and adopted vs into thy favour againe, to inherit eternall life by the ſhedding of his bloud.

Oh deare Father, comfortable and ſweet is the due conſideration of our ſafetie in Chriſt, yea, moſt precious is the peace which the true contemplation of his ſaving health worketh in the faithful man? For by him we are forgiven, by him deare Father, wee come vnto thee, and by him wee obtaine of thy free mercie, what is moſt neceſſary in this life: by him we liue here, and in him ſhall we liue for evermore, be it ſo deare Father.

Oh great is the comforte which is by him miniſtred vnto vs, hee being onely righteous, we meerely wicked.

Oh good father, forgiue therefore for his ſake, that I haue done amiſſe, lay not my ſins ſecert or manifeſt to my charge.

But

But as thou hast promised, shewe mercie for thy sonnes sake, and leaue mee not (deare Father) vnto mine owne will and corrupt desires: but bridle mine affections, and restraine them with the raynes of thy grace, conduct mee in thy waies, and keepe mee vnder the shadow of thy winges, that I may do those things which may be pleasing vnto thee, & shun the things which may offend thee.

Oh heavenly Father, thy Creature I am, thou madest me, and hast mightelie preserved me vnto this daye, & notwithstanding most gratious God, my rebellion and impious behavior towardes thee, hast raised mee from sucking of my Mothers brests, vnto my present estate, best knowne vnto thy selfe.

Yea, deare Father, what I haue bene thou knowest; how, and in what case I stand prosperous, or adverse, thou seest, and the reste of my pilgrime-like daies, what and how many they shall be, thou considerest, from me concealed.

I wretch, cannot call againe the daies of my race past, wherein I haue mispent much acceptable time, yeelding my will to the waies of wilfull & vntamed youth. And nowe deare Father, intending to redeeme the time lost, and to frame my af-

affections to reformation, I finde in my ſelfe not only vnablenes, but cleane contrary deſires, which not onely neglect thy graces, but alſo procure daily and accuſtomable allurements to ſinne.

And to the end (oh Lord) that I would finde ſome meanes of remedie of this maladie, I haue raſhly wiſhed (as it were) a ſtay of the day preſent, wherin I might aſſure me of ſome continuance of my being in this world, that before I departe, I might winne thy fauour in reforming of mine affections.

But alaſſe, wretch that I am, farre is it from my power to reſtraine time which paſſeth, & I with it, and I ſee that it were graunted, that time, for a time might yeeld vnto my will, and giue me leaue to liue a ſeaſon certaine, ſuch is the bitterneſſe of ſinfull affections, that it ſo diſtempereth all and every godlie motion, that the more ſecure, the more ſinnefull I feele my ſelfe to be.

And therefore, vnſearchable was thy good pleaſure, in mercie to conceale from the knowledge of mortall men, the daye of their departure hence, that the vncertaintie thereof, might ſubdue the evils, with the feare of death, which dangerous ſecuritie permits little to be conſidered.

Oh

Oh (deare Father) great is the benefite of correction to every man, and most dangerous a secure and pleasing estate in this life, and that most merciful God, I acknowledge the cause thou vouchsafest mee a calling, accompanied with afflictions: namely, with many crosses and calamities, perils and dangers, as sodaine death, sicknes, casualities, enemies, hunger, thirst, slaunders, povertie, and wante of necessary things, which in this life often moove vs to seeke thee.

These things, oh Lord, I feele in my passage through this peruerse journey, in this wildernes of cares, wherein I walk, and I, senceles as I am, not considering the benefite of worldlie troubles, seeme displeased, and miscontent with that estate, which thou deare Father of mercie affordest mee. It is painefull and harde, poore, and ignominious, and therefore doth fleshlie affections grudge thereat, worldlie respectes repyne thereat, and worldly men disdaine mee, shall I therefore endevour to ad by my owne proper meanes reliefe to my distressed estate?

Oh, no deare Father, farre bee it from me, but grant that even in heart willinglie I may submit my selfe and all mine endevours vnto thy gracious direction, to

thy

thy mercifull providence and prouident care which thou haſt of all thy ſeruantes, ſo ſhal my vocation guided by thee, yeeld ſufficient fruit and increaſe, to the comfortable reliefe of me and mine.

In vaine were it to frame my wittes, to diſpoſe my hands, and to addreſſe my heart, to worke my better eſtate, according to the courſe of worldlie pollicie and wiſedome, which is fooliſhnes before thee, for ſo ſhould I ſhew my ſelfe doubtfull of thy mercies, careleſſe of thy comfort, and obſtinate againſt thy good pleaſure. But bleſſe thou my wittes, frame my hands, and all the members of my body, to do that which may tende vnto the diſcharge of my duetie to thee, and then I know all good things ſhall bee miniſtred vnto me, be it ſo good father.

The ſecond part.

A godlie petition, tending to *worldly reliefe.*

OH mercifull God and deare Father, forasmuch as thou haſt commanded vs firſt to ſeeke the kingdome of Heaven and the righteouſnes thereof, and all worldly things neceſſary ſhall be miniſtred vnto vs, vouchſafe to expell out of my heart, all deſires of worldly proſperitie,

ritie, repugnant against thy will, and so direct both my minde and my inward affections, as also my body and externall actions, that I may inwardly, rightly conceiue, and outwardly duly execute those things which I am in duetie to thee, and loue to my Christian brethren bounde to performe. And vouchsafe (good Lorde) such prosperitie and gratious successe vnto my labours, that my estate may bee such (if it please thee) as I may bee able thereby to wade and passe through this hard and miserable world, rather ayding, assistant, and comfortable to the poore and helpelesse, than chargeable and burdensome vnto the riche. And that I may be able and willing to fulfill the rule prescribed by thy Sonne Christ Iesus, to paye all men, and to owe nothing vnto any but good will. So deare Father, shalt thou vnburthen me of a heauie charge.

And although (oh Lord) I presently see no meane of helpe, no shew of relieue, nor meane to performe that I would, yet deare Father, seeing for our comfort it is commanded vs. *To aske, and we shall receiue, to seeke, and wee shal finde, to knock, and thou wilt open.* And again, thy Sonne further to assure vs of thy Fatherlie care of vs, in this wise encourageth vs to come vn-

vnto thee into all our neceſſities, ſaying: *Whatſoeuer ye aſk the Father in my name ſhalbe giuen you, yea in a time conuenient, yea, when it ſhal be moſt to our true comfort and reliefe.* Oh deare Father, to aske then in my owne name, as a perſon worthie to receiue what I wante, I dare not: to ſeek as of my ſelfe able to find, I cannot: and to knock as a ghueſt worthie of my ſelfe to be entertained, I ſhalbe ſhut out. So that happie am I, that haue ſuch aſſurance of my requeſt to be graunted, of things neceſſary to be found, and to be entertained into thy ſauour, in the name of him, for whoſe ſake never any asking in faith departed emptie, none ſeeking comforte and found it not, nor knocking for thy grace, and entred not into the aſſured harbour of thy defence.

How then ſhould I reſte doubtfull of thy mercies (oh Lord) and in Chriſt Ieſus name to obtaine pardon for my ſins, craving it in his name.

And for my worldly comforte and reliefe, though I ſee no meanes in fleſhlie reaſon, to eaſe me of the importable burthen of an hard and miſerable eſtate, (which yet is better than I deſerue) I conſider (oh Lorde) that infinite are the meanes which thou vſeſt to relieue thoſe

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that in thy Sonnes name aske it of thee, yea, beyond humaine expectation thou workest for thy servantes. Thou increasedst the oyle and meale of *Helias* hostesse, most miraculously, thou feddest him past hope in the Wildernesse: thou broughtest water out of the hard rocke for people to drink, and raynedst downe *Manna* for them to eat: yea, thou feddest a hudge companie of people with a smal outwarde shewe of breade: And should I not assure my selfe deare Father, that althogh I haue deserved to perish in want, thou wilt relieue mee with sufficiencie? though I deserue povertie, thou canste send plentie, for thine is the whole world and al that therein is, thou disposest thy creatures to man as thou wilt, thy good and Fatherly care of thy Children is alwaies great, and thy power infinite. But good Father, I craue not aboundance, onely that I may be able to discharge the duetie of my calling vnto thy glorie, my soules health, and the benefite of those that be of the household of Faith.

Giue me therfore neither pouertie nor riches, but a necessary and competent living, and aboue all, wisedome to execute the same.

Oh Lord, I do most humblie depende vpon

vppon thy prouidence in all things, grant therefore, that neither pouertie, nor riches, proſperitie, or aduerſitie remooue me from thee, either to preſume or to diſmay, conſidering that thou tendereſt reliefe to euery liuing creature, and the moſt preſumpteous doe often want: *The Lyons roare, and yet want their foode,* and the moſt ſimple are ſatisfied, ſeeking reliefe of thee. Make me therefore humble, and in al reuerence to ſeeke at thy hands what of my ſelfe I cannot obtaine.

Although in thy wiſedome euen of mercie, thou ſometimes tryeſt with aduerſity and wante, for patience ſake, euen the moſt godlie ones, whom thou dearely loueſt, yet ſo that thou leaueſt not them deſtitute in their greateſt neede: Such is thine vnſearchable wiſedome, that thou workeſt for the beſt, when naturall reaſon taketh it as the worſt: let mee therefore in all things, and at all times reſt vpon thee with an vndoubted hope.

Wherefore deare Father, in all humilitie, I referre mee wholie to thy diuine care and prouidence, beſeeching thee, in the name of him, thy ſonne Chriſt Ieſus, and for his ſake, that it may pleaſe thee to be mindfull of mee a poore wretched creature, who rightly deſerues nothing

thing but punishment for my manifold iniquities, yet in his name I humbly presume to aske those thinges which thou knowest necessary & expedient, for the relieſe and comfort of me, poore wretch, my Wife, my Children and familie: thou, oh deare Father, haste thus promised, vouchsafe even so to performe it.

Oh Lord, thou seest and best knowest in what estate I presently stande, and that I am divers waies endangered and cannot considder it. Yet is it in thy power, (good Lord) to prevent whatsoeuer evill imminent. And so to aide me, so to assiste me, & to worke for me, that notwithstanding in worldlie imagination, I be like to fall in vtter mislike and condemnation of the worlde, yea, into meere miserie, which my enemies greedilie gape for, I may by thy most gracious meanes be so delivered, preserved and relieved, that what I cannot in respect of my lowe estate now presently performe as I ought and would, and as is exspected of many, I may in thy good time, to the discharge of my duty to thee and them, to my comfort bring to passe, without worldly compulsion nowe threatned. Bring these things to passe (deare Father) according to thy good pleasure, and in the meane

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time, vouchſafe to mitigate the rigour of their hearts that ſeeke violence againſte me. Make me patient, oh Lorde, and vnfainedly thankfull. increaſe my faith, and favour my caſe, conſidder my diſtreſſe, & giue me comfort, afford me thy wiſedom to governe my deviſes according to thy will And foraſmuch as it hath pleaſed thee to laye the yoake of wedlock vppon me, which naturally is accompanied with many cares, vouchſafe, oh Lord, to make it comfortable vnto me, and graunt that my wife may ſhew her ſelfe a ſweete and joyfull companion vnto mee Furniſh her oh Lorde, with perfect wiſedome in thee, endue her with the knowledge of thy trueth, vouchſafe her godlie and decente qualities, giue her patience and thankfulnes in all things, and giue vs grace ech to loue other, and be in loue and charitie with all men. And graunt vs a godlie care of the vertuous and godly education of our Children and familie, and endue them (good Lord) with ſuch inwarde towardnes to follow thy will, that they may grow vp daily, and increaſe continuallie in thy faith, feare and loue, and the true knowledge of thy word, and wil, and ableneſſe to vs and them, to follows the truth thereof vnto the end.

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The third part.

For the estate of the whole *Church.*

OH deare Father, vouchsafe to blesse & preserue all those, for whom thou wouldest we should praye, namelie, our Queene & gouernesse, defend her with thy hand from the bloudie desires of her and thy enemies, giue her a stayed confidence in thy defence, and joyfull dayes to Raigne over vs, grant vnto her a zealous care of the furtherance of the word and true discipline.

Endue her Counsell, oh Lord, with thy grace, direct them in their deuises, by the holy spirite, that as thy word prescribeth, they may maintaine by godly policie, the safetie of her our Soveraigne thy servant *Elizabeth*, that they may truelie seeke the preservation of true Religion, the advancement of thy glory, and quiet of the Church and common weale of *Israel*. Frame their hearts, oh Lorde, to execute justice without respect of persons, to giue to every man by the sword of their authoritie, that which is truelie due, giue them will and ablenes to finde out and cut off the secret and open enemies of thy Religion.

Oh Lord, rise vp in the behalfe of thy

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ſervants, that are any where afflicted o endangered for the teſtimonie of ther truly affected conſciences: Defend them oh mercifull God, from the hands of the wicked men, adverſaries to the croſſe o Chriſt.

Inſtruct all thoſe that haue the charge of thy ſheepe, aide them with thy grace, and giue them both knowledge and will, and boldnes to teach the truth by word, exhortation and doctrine, as alſo in life, converſation, and al external behauior.

Bleſſe and keepe all thy Children, oh Lord, whereſoeuer they remaine, and of what eſtate, condition, calling, or miniſtrie ſoeuer they be of, & graunt amongſt thy Children ſuch a mutuall conſente in true Religion, that in theſe hard and dangerous daies, one may ſhewe himſelfe helpfull to another, as thou haſt commanded: graunt reformation to ſinners. Be parient, oh Lord, and pleaſed with vs in Chriſt thy ſonne, and laye not the puniſhment and plagues vppon this Lande, which for the iniquities thereof it hath deſerued. But call vs home vnto thee in heartie repentance, as thou didſt thoſe of *Niniue:* and make vs all partakers of thy bleſſings, which are tending to godlineſſe of life, and baniſh from our hearts

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the vngodly cares of this worlde, that when thy Sonne Christ Iesus shall come againe, we may with joy meete him in the cloudes, and from thence foorth accompanie him in his heavenlie kingdome, in joy for evermore. Amen.

O Lord increase our Faith.

OH our Father which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is is Heaven. Giue vs this daye our dailie bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation, but deliver vs from evill, Amen.

OH Lord, let thy mightie and merciful hand, be still our defence and comfort, thy mercies and thy loving kindnesse in the merites of thy sonne Christ Iesus, be our salvation, thy sacred worde our direction and guide for ever. Thy grace and holy Spirite, our continuall consolation, and thy loving promises in Christe thy Son, our comfort here in this worlde, and in the end, his merites our rewarde in Heaven. Be it even so good Lord, Amen.

Turne not thy face, oh Lord, from vs

in the miſerable time, but rather giue eare vnto our prayers, and aunſwere vs when we call vpon thee.

O Lord increaſe our faith, and continue it evermore fervent in vs towardes thee.

A Confeſsion of ſinnes.

Confeſſe thy ſinnes to God on hie,
Who pardons ſinners when they crie:
Bewray thy faults to him in time,
Who ſhall in Chriſt forgiue thy crime.

FOraſmuch as al men by nature are ſinners, & none (Chriſt accepted) euer liued without manifold offences. Let vs with *Dauid*, confeſſe that we haue ſinned, that we haue dealt wickedly in tranſgreſſing the Law of the Lord. For who ſo hideth his ſinnes, ſhal not proſper, but he that confeſſeth them, & forſaketh them, ſhall finde mercie: as for example. When *Adam* had broken the commandement of the Lord, he excuſed his fault and was cuſed: But *Dauid* confeſſing his wickednes, found favour. The loſt ſonne, after long going aſtray, at laſt returned confeſſing his faule, & obtained pardon.

Iohn Baptiſt, when he firſt preached the Goſpel, baptized none but ſuch as confeſſed their ſins: wherefore let vs faithfully and continually vpon our knees acknowledge our ſinnes, and prepare our ſelues to vnfained repentance, and vndoubtedlie we ſhall obtaine mercie at the handes of the Lord, who (if we acknowledge our ſinnes) is faithful to forgiue them, according vnto his promiſe. Wherefore let vs acknowledge our ſinnes)

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vnto the Lord, and not hide our iniquities from him. Let vs confesse against our selues, & he will forgiue al our sinnes. For who so saith, he is not a sinner, he is a lyer, and there is no truth in him.

The Prayer.

OH omnipotent father, and everliving God, from whose wisedom & knowledge no secrets are or may bee hidden, but doest consider and plainelie behold the workes, the wordes, and thoughts of all Creatures, I a most wretched sinner, humbly beseech thee of thine infinit mercie, to haue compassion vpon my sinnes, which are so great and grievous, so many, and they so vile and loathsome vnto thine heavenly eies, that thou canst not abide to turne thy pure eyes, or loving countenance towardes me. O Lord, I do confesse, that my conception, my birth, yea, and all my life hath beene in sinne; our Fathers and Mothers were sinfull, even from the stocke of our great grandfather, *Adam*, whose blindnes should haue bene our light, and whose sight was turned to our blindnes and darknes, by the deceitfull and most vyle allurings of that enemie of ours, the wilie and most subtill serpent Sathan, by whose entisementes our Fore-father (being clothed with innocencie and simplicitie, in most pure

and vnſpeakable happines) was mooved to the deſire of the knowledge of that that thou wouldeſt he ſhould haue bene ignorant of, and which thou hadſt vtterlie forbidden him. By breaking of which thy commandement, he with *Eue* (whom thou hadſt ordained of his owne fleſh to be his companion and comforte) were with thine Angell (according to thy determinate will) driven out of Paradiſe, a place of joye, to a pit of ſorrowe, from good to evill, from eaſe to labour and travell, from quietnes to trouble, from welth to want, from light to darkneſſe, from mirth to mourning, from ſuccour to bee ſuccourleſſe. In ſo much, oh Lord, as hee our Father, purchaſed for vs his Children, none other poſſeſſion or inheritance, but the vnhappie entrance into ſinne and corruption. And wee his children, being by ſucceſſion ingraffed into this deteſtable ſtock of ſinne, haue hitherto (notwithſtanding thy moſt louing, and by ſo ſundry meanes, calling vs by the holy Goſpell of comforte) continued therein, to our vtter perdition, deſerved death and deſtruction: I confeſſe and acknowledge my ſelfa runnagate, outcaſt, and trewant: and of my ſelfe altogither vnable to caſt away, and lay aſide theſe

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workes of darknes, and obtaine againe the lanterne of light. I am sory, oh Lorde, from the very bottome of my heart, that I haue offended thee so wilfully, and disobedientlie strayed from the waies of thy lawes. Yea, Lord, I doe vnfaignedlie condemne all my former life to be moste vile, determining in heart, by thy grace to forsake sinne, and cleaue vnto godlines & purenes of living, to decline from evill, and to do good. And therefore most humblie (even vppon the knees of mine heart) I beseech thine almightie majestie, to listen with a most willing and attentiue eare, vnto my groanings, secret sighes, and vnfaigned repentance, and with the eyes of thy mercie to behold my lamenting Spirite, and that thou wilt vouchsafe to accept the same, as it may be vnto thee an acceptable Sacrifice for all my former evils, that I being free from sinne, not by any desert or merit of mine owne, but onely by the death and passion of thy sonne Iesus Christe, may take perfect hold of the remission thereof, and fully perswade my selfe, that thorough the death of him thy sonne, I am againe restored to the former happines, and blessed estate, which *Adam* that first parent of ours, was in the beginning in.

And that the head of that ſubtill ſerpent Sathan, who ſo wylilie deceived him, by the ſeed of the woman, is altogither bruſed, troden-downe, and vanquiſhed, and his power quite taken from him, ſo that he is not able any more to lift himſelfe vp againſt the children of faith, as hee ſeeketh and deſireth, yea, and often prevaileth againſt the weake & feeble ones. Vouchſafe, vouchſafe, ſweete Lorde, and moſt loving Ieſus, to conſider our weaknes and frailtie, and mortifie in vs all delightes of this miſerable worlde, and the corrupt fleſh: and ſtand betweene vs and Sathan, then wee ſhall be able to reſiſt. For we cannot ſtand, but do continually yeelde vnto the deceivable ſhewes of this world, the falſe motions of the fleſh, and temptations of Sathan, without thy continuall ayde and aſſiſtance. Wherewith I beſeech thee, both at this time & ever, arme vs, waſh vs with thy blood, and purge vs with thy grace, that we may nowe beginne, and for ever continue, in living according to thine holie and heavenlie commandements, to the prayſe of thy Name, and our eternall ſalvation ſweet God, Amen.

O Lord increaſe our faith.

A short Prayer for forgiuenesse of sinnes.

OH Father of mercie, and God of all goodnesse, I confesse vnto thee, the corruption which from *Adam* to vs, remaineth in our flesh, whereby wee daily rebel against thy divine majestie: Vouchsafe I humbly beseech thee, for Iesus Christes sake, to forgiue my sinnes, and to pardon mine iniquities, and instill into my heart vnfaigned repentance, that the death of him thy Sonne, may take away the heavie burden, which the fall of our first Parents layd vpon vs. Amen.

O Lord increase our Faith.

A Prayer for the Evening.

When thou betakest thee to thy rest.
Commit thee to the Almightie hest:
For when thou liest downe at night,
Thou art not sure to see day light.

ALthough we cannot at al times, duly examine our selues, as concerning our life past, yet once in the daye it is most requisite to consider howe we haue spent the time past: namely, at Night, to weigh what we haue done the daie before, and in the Morning, to consider how wee haue past the Night. For although the Night was ordained for rest, yet many wicked cogitations creepe into our minds, whereby wee offend God, and that even in our sleepe, and especiallie waking, when wallowing vpon ourbeddes, we let our minds rume after

vanities, and ſo our harts being fraught with wicked deſires, and contagious thoughts, ſleepe flieth vpon vs, and poſſeſſeth our mortal bodies without any calling for Gods aſſiſtance, or pardon, in which dangerous ſlumber, if God ſhould diſſolue the body from the ſoule, in what caſe were wee, dying without repentance? It greatly behoveth vs therefore, that our laſt cogitation (before we take our reſt, or ſhut vp the eye-liddes of our harts in ſlumber) ſhould be of our time paſt and evil ſpente, & for the ſame to craue pardon, and that inſtantly in Chriſt, clenſing our heart from al iniquitie, even by an open confeſſion thereof vnto God, vnto whoſe protection, we may then referre vs & ſleep, Wee muſt, as ſaith *Paule*, watch & be ſober, ſinging praiſes vnto the Lord as *Dauid* did. Giuing him thanks for the help of his preſence, that is to ſay, for his protection the day paſt, praying the ſame in the dark night, when al things by reaſon of the darknes are hidden, and when the wicked go about their euill pretended purpoſes, to the diſturbance of the Godly.

Therefore, whatſoeuer we do, whether we lie downe, or riſe vp, let vs be meditating the Law of the Lord, ſo ſhal our ſleepe comfort vs and our labour profit vs. Whether we ſleepe or wake, the Lord be our defence and keeper.

The Prayer.

OH heauenly God, and eternall father, giver of all good thinges, and protector of all that loue thee; I yeelde thee moſt humble and hartie thanks for thine ineſtimable benefites, not onely for keeping and preſeruing me this day, but all my

my life, that neither my enemies haue prevailed againſt mee, as they ſought and deſired, nor any other misfortune, which within this worlde is incident vnto mankinde, hath ouercome me, but haſt like a loving Father, and carefull Purueyor, giuen and provided for mee all thinges neceſſary. Inſomuch, as I haue bene well refreſhed and repleniſhed with thy greate benefite of feeding, and with thy gracious benefit of clothing me, ſo that I haue not fainted through want of foode, nor beene oppreſſed with ouer-much colde, for lack of rayment, as with my eyes (to my great griefe) I may and doe beholde a number daily, in divers corners of the ſtreets and waies as I paſſe, who are moſt grievouſlie tormented with hunger, cold, ſoares, and ſicknes, lamentable to ſee, whom alſo thou haſt bought moſt deerelie, and yet ſuffereſt them to bee oppreſſed, and I who haue deſerved no leſſe, nay rather good Lord, a great deal more than ſome of them haue, by thy fatherlie goodnes, not onely eſcaped thoſe afflictions, but received at thy merciful hands infinit good guifts, and vnſpeakable benefites, for which thine ineſtimable loue, I cannot ſufficiently praiſe thee, O Lorde forgiue my offences, which this daye I haue

haue committed and done againſt thine almightie Majeſtie, whether they bee ſecret & vnknowen, or open: whether they were done in youth, or at any time ſince, pardon them, Oh God, for Ieſus Chriſt his ſake, and vouchſafe mee thy grace to amend my life, and to returne vnfainedlie to the ſervice of thee. And forasmuch as I cannot conceiue without thy continual protection, vouchſafe to extend the ſame vnto mee thy wretched Creature this night, that I may quietlie take my reſt, which thou haſt appoynted for a refreſhment of my wearied members, and haſt ordained the night and darkneſſe, as a time moſte convenient to take the ſame in, being a time wherein I ſhoulde to that ende, ceaſe from my labours, and dailie affaires: and vouchſafe vnto mee thy poore Creature, (who am of my ſelf neither of power to lie downe, nor being laide, able to riſe vp) thine eſpeciall aſſiſtance and helpe, that in thy name I may lie downe, and receiue at thy mercifull hands, ſweete and comfortable reſt, not according to the greedineſſe of my corrupt nature, but as ſhall be onely expedient for the refreſhing of my weak body. And for aſmuch good Lorde, as thou knoweſt with what mortall foes, mankinde

kinde is continually assaulted, both sleeping and waking, who endevour by all meanes to intrap vs by some evill or other, which wee heard or see, in this vale of vanitie to our delight, though contrarie to thy wil, wherevnto we often yeeld, and that in the daye time, much more in the darke and lothsome night: wherein all thinges are covered and hidden, and when the heavinesse of our drowsie sleep keepeth down our vnderstanding: in which time of darknes, such as intende to worke wickednes, are most ready with diligence, abhorring the light, to put in practise their mischieuous deuises.

I most humblie beseech thee, oh God, almightie, to prevent them in their evill imaginations, that in no wise they hurte me, and to graunt (though sleepe to my body sufficient and not overmuch) yet to my poor soule watchfull and diligent waking, that wee fall into no danger, by yeelding to any evill in the sleepe of our bodies: vouchsafe also to guard and defend mee, that nothing doe hurt me this night, that fire consume me not, nor any thing that belongeth vnto mee, nor any other daunger whatsoever dismaie mee. Keepe me also good Lord, from sodaine and vnprovided death, and preserue mee

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by the watch of thine holy Angels, that I may take my reste in quiet, vntill morning, and then giue my selfe vnto the finishing of my duties, to the discharge of my vocation, and fulfilling of thy wil, vnto my liues end: for which thy fauour, and for all things else necessarie for mee and al others, for whome thou hast commanded vs to pray: as for all such as are in any kinde of affliction, in body or mind, for the testimonie of thy trueth, and that thou wilt strengthen them and thy whole Church in pure Religion. For al such as are sicke and diseased, that thou wilt either restore them to health, giue them patience, or receiue them vnto thy selfe out of this mortall life. Preserue our Queene & Gouernesse, *Elizabeth*, by thy diuine prouidence set over vs, and graunt that shee may continue to thy pleasure, long and prosperously over vs: blesse this whole Realme of *England*, & vouchsafe vnto vs all true Repentance for our sins: blesse and defende our Parents, brethren, sisters, kinsfolks, neighbours, and all other whom thou wouldest we should commend vnto thee in prayer, whosoeuer they bee, and whereseoever they remaine. And for the more true and zealous calling vnto thee for these thinges,

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giue vs all grace in faith to say that prayer which thy Sonne Iesus Christ taught vs saying.

Our Father which art in heauen, &c.

O Lord vouchsafe to imbrace mee with the armes of thy mercie, vouchsafe to receiue mee into the bosome of thy loue, shadow mee with thy winges, that I may safelie take my rest this night in peace, in the name of thy Sonne Iesus Christe: in whose name I referre mee whollie into thy loving protection, beseeching thee, that when my last sleep shall come, I may take my everlasting rest with thee, in thy celestial kingdome, sweet God, Amen.

Oh Lord, into thy hands I commende my soule, beseeching thee to blesse, preserue and defend mee, this night and euermore, Amen.

O Lord increase our faith.

A nother short prayer for *the Euening.*

OH Almightie Lord God, I thank thee, that this daye paste, thou hast of thy mercie, vouchsafed vnto mee thy poore creature, not onely protection against all dangers and evils, but also all things else necessarie, I humbly beseech thee, of the same thy mercie, and for thy Sonne Iesus

by the watch of thine holy Angels, that I may take my reſte in quiet, vntill morning, and then giue my ſelfe vnto the finiſhing of my duties, to the diſcharge of my vocation, and fulfilling of thy wil, vnto my liues end: for which thy fauour, and for all things elſe neceſſarie for mee and al others, for whome thou haſt commanded vs to pray: as for all ſuch as are in any kinde of affliction, in body or mind, for the teſtimonie of thy trueth, and that thou wilt ſtrengthen them and thy whole Church in pure Religion. For al ſuch as are ſicke and diſeaſed, that thou wilt either reſtore them to health, giue them patience, or receiue them vnto thy ſelfe out of this mortall life. Preſerue our Queene & Gouerneſſe, *Elizabeth*, by thy diuine prouidence ſet ouer vs, and graunt that ſhee may continue to thy pleaſure, long and proſperouſlie ouer vs: bleſſe this whole Realme of *England*, & vouchſafe vnto vs all true Repentance for our ſins: bleſſe and defende our Parents, brethren, ſiſters, kinſ folks, neighbours, and all other whom thou wouldeſt we ſhould commend vnto thee in prayer, whoſoeuer they bee, and whereſoeuer they remaine. And for the more true and zealous calling vnto thee for theſe thinges,

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Our Father which art in heauen, &c.

O Lord vouchsafe to imbrace mee with the armes of thy mercie, vouchsafe to receiue mee into the bosome of thy loue, shadow mee with thy winges, that I may safelie take my rest this night in peace, in the name of thy Sonne Iesus Christe: in whose name I referre mee whollie into thy loving protection, beseeching thee, that when my last sleep shall come, I may take my everlasting rest with thee, in thy celestial kingdome, sweet God, Amen.

Oh Lord, into thy hands I commende my soule, beseeching thee to blesse, preserue and defend mee, this night and euermore, Amen.

O Lord increase our faith.

A nother short prayer for *the Euening.*

OH Almightie Lord God, I thank thee, that this daye paste, thou hast of thy mercie, vouchsafed vnto mee thy poore creature, not onely protection against all dangers and evils, but also all things elsse necessarie, I humbly beseech thee, of the same thy mercie, and for thy Sonne Iesus

ſus Chriſt his ſake, to extend the like protection and favour towardes mee in this night, that I may enjoy at thine handes, ſafe and quiet reſte, to the comfort and refreſhment both of my body and ſoule, for Ieſus Chriſts ſake, Amen.

O Lord increaſe our Faith.

A Prayer for the increaſe of Faith.

If thou wilt haue, what thou doeſt craue,
Pray thou in faith the Goſpel ſaith:
Elſe what thou ſaieſt, is all in vaine,
Thy prayers turne to ſinne againe.

FAith (as ſaith Saint *Paul* vnto the Hebrewes) is a ſure foundation of things hoped for, & an evident feeling of the manifold promiſes which God the father hath made vnto vs: touching our ſaluation in his ſon Chriſt our Sauiour: & whereby alſo wee already inwardly taſt of the vnſpeakable ioyes, whereof wee ſhalbe hereafter made full partakers in heauen: without it we can do not thing, but by it we are bleſſed of him, & by it we are ſaued: by it are all the fiery dartes of Hell & Sathan quenched. The iuſt man ſhall liue by faith: the daughter of the woman of Canaan was healed by the faith of her mother. *Elias* the Theſbite, through faith was fed with Rauens, in his diſtreſſe and hunger, who in faith praied for raine and obtained it: by faith was the oyle of the Widow of Zarephath increaſed, & her child rayſed from death to life.

The three Children were delivered from the furnace

furnace by faith, & *Daniel* out of the Lyons den: By faith, the sinful woman obtained pardon. The Apostles by faith healed sindrie diseases. What greater Iewel then can ther be had at the hands of God than faith. For haue faith and al thinges, foode sent from heauen, defence from Lyons, safetie from fire in the hote oven, forgiuenes of sins releese in necessitie, and whatsoever else concerneth either body or soule. And therefore let it be a principal request vnto his maiestie, that he wil vouchsafe that gift. Without wauering ask it, & God wil giue it thee aboundantly, pray I say, pray for it.

Without faith it is impossible to please God, neither can we haue accesse to Christ without it, who is the Mediator betweene God the Father & vs, Pray instantly, & thou shalt obtaine abundantly.

The Prayer.

OH almightie God, and Father of our Lord Iesus Christ, by whose word as wee are taught, that to loue thee, feare thee, and serue thee in trueth, godlinesse, and sincerities of life, is the onely way and meane to continue thy loue and favour towards vs, without the which, wee cannot but perrish: and beleese & confidence in thy Son Iesus Christ, is the only meane of our redemption and attonement with thee, the onely holde of our salvation, whereof we cannot be sufficientlie assured without thine especiall gift of faith, which is the Anchor, whereunto the ca-

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ble of our ſalvation is faſtned, which being broken, the hope alſo of our ſalvation cannot but decay, and waxe of none effect. vouchſafe therefore (moſt mercifull God) to plant one ſparke of true faith in my heart, that it may growe to ſuch perfection, that I may certainely knowe thee, perfectly loue thee, duelie feare thee, and vnfainedlie acknowledge Ieſus Chriſt to be ſent into this wretched worlde, to ſaue vs miſerable ſinners, and for vs by his bitter death, to purchaſe thy favour and loue againe, which we had loſt by the fall of our Father *Adam*. Oh Lord grant mee to take ſuch holde of his death and paſſion, reſurrection and aſcention, that by his death I may haue pardon, by his reſurrection, riſe to righteouſneſſe, and by his aſcention, aſcend with him to the celeſtiall glory: and finally, attribute the cauſe and meane of my ſalvation to proceede onely by his paſſion. Increaſe this faith in me (good Lord) daily more and more, that it may growe by the working of thy holy Spitite, to full perfection, accompanied with good workes and godly behaviour, without the which, I confeſſe, faith cannot bee, that I may both in my life and converſation, fulfil thy divine will in all things, withholde not from me

good

good Lorde, the singular guift of thine, which is the staye of my happinesse, and the want thereof: a moste certaine token of my perdition. It is the strength of the weake and feeble ones, the staffe and stay that guides the blinde, the only way that leades vnto the vnspeakable jōyes of eternall blisse: the meane to obtane, possesse and enjoye the onely good, which is the knowledge of thy will, the bande of mutuall peace, the forte, the castle, and comfort of a distressed mind, and the only harbour of a sorrowfull soule, no good thing wanteth to him on whome thou vouchsafest to bestow thy gift, to whome all things are light, in whome remaineth no darknes at all.

Banish therefore (sweete Lord) al misbeliefe, all wavering and doubting out of my heart, and plant insteede thereof vnfaigned faith, that applying the same to every affection, both of body & mind, I may vanquish and overcome Sathan, withstand the delights of the worlde, and suppresse the corruptible motions of the flesh, overcome my bodilie enemies, and enjoy at thy good pleasure health of bodie, soundnesse of minde, perfection of limmes, and all thinges else requisite for me, nothing being impossible vnto him

that

that enjoyeth this thy giſt effectually indeed, a moſt precious Iewel, an vnſpeakable good thing, for thou ſayeſt, *Who ſo beareth thy word, and beleeueth in Ieſus Chriſt whom thou haſt ſent, ſhall haue euerlaſting life.* Then Lord on the contrary, he that beleeueth not, is in danger of euerlaſting death. Oh Lord increaſe my faith, whereby I may beleeue in that thy Sonne, and take hold of all his promiſes, who ſaide: *That who ſo beleeueth in him, ſhall want no maner of thing that is good,* Lord, I beleeue, helpe mine vnbeliefe. Giue me faith but as the graine of a muſtard ſeed, and I ſhall be able to do great wonders, yea, I ſhalbe able to remooue Sathan out of his deſired habitation, yea, to expell him and his Miniſters out of my minde, and walke no longer according to the will of the fleſh, but caſting away the workes of darkneſſe, enjoye the pure light of the Goſpell, and perſever and abide therein, enjoying thy favour, and loue vnto the end, without fainting in any tribulation or vexation of ſpirite, going forward in hope, in feare, in loue, and vnfaigned zeale towards thee. And obtaine at thy mercifull handes whatſoeuer is neceſſary in this life, and after this life ended, enjoye the celeſtiall purcha-

chased inheritance, which grant mee for thy Sonne Iesus Christs sake, Amen.

O Lord increase our faith.

Another short Prayer for *Faith.*

I Humblie beseech thee, oh mercifull God, for thy Sonne Iesus Christes sake, to power into mine heart, by the operation of thine holy Spirite, one sparkle of true faith, wherby I may truly beleeue in thy Sonne Iesus Christ, as our onely Mediator & aduocat, through whose death and passion, we are restored to the happines, wherein we were in the beginning placed, which none can vnderstand or perfectlie beleeue, but through the holie Ghost. Encrease therefore our faith, that working by charitie, wee may doe that which may be acceptable to thee all the daies of our liues, and enjoy at thy mercifull handes, whatsoever thou knest necessarie both for our soules and bodies, through Iesus Christ, our onely Saviour and Redeemer. Amen.

O Lord increase our Faith.

A Prayer

A Prayer against the Devill, the world, and the Flesh, very necessary to be often said.

If thou these furious foes wilt flee,
Thou must craue aide of God on hie:
Who by his Sonne hath put to flight,
The deedes of sinne to purchase light.

THE Devill, who is Prince of darknes, ruling in this world, goeth about seeking whome hee may devoure, and whome hee may lead headlong into destruction, by putting before our eyes the vayle of the vanities of this World, that we should not see the light of the truth, but continue in darknesse, in hautines and pride, as bondslaues & captiues to him, whose children they are that continue in voluntary blindnes, whose end shalbe the fire everlasting, prepared for him and his Angels.

Wherefore let vs pray, that hee prevaile not against vs, and that the world ouercome vs not, wherein resteth nothing but weaknes and sinne. The whole world is ful of vnrighteousnes & wickednes, which who so loueth, is an enemy to God Let vs therefore liue vnto God, & not addict our minds too much vnto worldly things, for the world ministreth nothing but what is enmitie vnto our soules.

Furthermore, wee must beware that we yeeld not vnto the evil desires of the flesh, nor fulfil the lusts thereof, for they that are in the flesh, cannot please God but shal die. That is, such as yeelde themselues to follow the lusts thereof, shall haue their reward of the wicked in eternal perdition. Pray therfore that ye enter not into temptation,

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but that ye may walke godly, as the seruants of Christ, and not as the seruants of sin. And for as much as the deuil, the worlde, and the flesh, are the mightie enemies of our salvation, let vs watch diligently, that we yeeld not vnto their temptations, let vs pray, that God will strengthen vs for euermore.

The Prayer.

OH Christ, the sonne of the liuing God who in the time of thy humanitie, when thou walkedst heere in the vaile of this miserable worlde, in the forme of a seruant, in the substance of mankinde, haddest proofe of the sundrie grievous assaultes and temptations, wherewith Sathan, that monstrous enemie to mankind tryed thee, thou being altogether cleane, and cleare from all corruption: yea, without all desire of sinne, yet hardly assaulted by sundrie meanes, to procure thee to yeelde vnto his allurings, whereby (sweete Iesus) thou hadst sufficiente tryall and experience of his like assaultes, vnto our corruptible and weak flesh, who are by reason of the fall and wilfull transgression of *Adam* (as thou knowest most easie to be overcome) who in all assaultes haue none other refuge or defence, but onely to flie vnto thee, and to reste vnder the shadowe of thy wings,

wings, which is ſo ſure a harbour, & ſo ſtrong a defence, as who ſo faithfully betaketh him vnto the ſame, is ſafe from all the raging ſtormes of Sathan, the deceits of the World, and motions of the vnbrideled fleſh: all which are vnto our ſoules moſt monſtrous, mortal, and moſt cruell enemies.

Oh Lorde, let thine holy Spirite dwell in mee, let it never departe from the inward part of mine hearte, but decking the houſe of my Soule with the flowers of loue, faith, and vnfaigned zeale, it may pleaſe thy divine Majeſtie to ſettle thee, aad frame thy ſelfe therein to abide, that thy preſence may bee ſo terrible vnto his aſſaultes, as hee (approching neere vnto mee) perceiving thine holy Spirite to haue the poſſeſſion thereof, and hearing thy name (oh Ieſus) he may flie awaie from mee, as hee did from thee on the Pinacle, and in all his temptations. Oh ſweete Ieſus, thou wert pure at that time without any ſpot of ſinne, but I am ſinfull, and full of corruption. Hee could not overcome or prevaile againſt thy ſanctitie, but I being full of impietie am prone to fall, and therefore eaſilie to bee overcome: ſtrengthen me therfore, oh good Father,

ſtand

stand with me; and fight for me, that hee take me not captiue, and make me bond-slaue to sinne: keepe me from out of his clawes (sweet Iesus) let the brightnes of thy grace so shine about mee, that his darknes come not neere me, to ouershadowed mee: let thy fauour in Christ be a wall, a bulwarke, and strong buckler for my defence: for Lord thou knowest that his force is so great, his will so readye, & his doings so wylie, as if thou doe but pluck-back thine hand, hee striketh and buffeteth me, if thou turne thy face, hee winneth me to his wil, and if thou depart vtterlie from mee, he draweth mee headlong into most horrible destruction: and therefore (oh good Father) saue mee, imbrace me, and hold thy holy hande over me: conduct and lead me in the middest of the path of trueth, to celestiall happines, and let me not bee drawne away to the left hand, or to the right, but keepe a middle and direct course, vntill I come to the place of celestiall blisse, where neither Sathan shall over-come mee, the world deceiue mee, nor the flesh procure me to sin, but be in the light of thy moste glorious presence, with the residue of thy Saintes, singing eternall prayses vnto thee. But my time is not yet come, my

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iourney is not yet an ende, my dayes though they bee but a ſpan long are not yet finiſhed: and vntill this body of mine ſhall paſſe to the graue, my poore ſoule muſt haue and abide continuallie conflictes with the Devill, the King and Emperour of this worlde, and with as many his miniſters, as my tongue cannot number, and eſpeciallie with the worlde, who ſetteth before mein ſteede of divine and heavenly contemplations, worldlie vanities: inſteed of celeſtiall and true comfort, worldly delights: in ſteede of heauenly hope, worldly and vnavailable promiſes, to bring as much as in it lyeth, my godlie enterpriſes to a wicked ende: yea Lorde, hee labours by all meanes to draw mee into diſpaire, by loading my minde with too much doubt of the performance of thy moſt comfortable promiſes. But moſt louing Lord God, though his power be in ſhew greate, thine is indeede greater, though hee be ſtrong, thou art ſtronger, though his inſtigations and prickings forwarde to wickednes be many, thy louing & fatherly calings to grace are more. O good Father, thou haſt promiſed thy helpe, & that moſt merveilous to our eyes: for thou haſt ſaid, thou wilt giue vs power to doe, not onely as thou didſt

didst, but more & greater, which is meruelous to the dulnesse of our vnderstanding: that we who are nothing but an heape of sinne, should do greater things than thy selfe. Oh immaculate lambe, who art onely good, onely pure, onelie holinesse, and onely grace and power it selfe: make this perfectly knowen vnto me: make me faithfull, and then I knowe I shall rightly vnderstand it. Lorde, is it not thar, if we that are sinfull and full of frailtie, giue Sathan the repulse, despise the worlde, and withstande the evill motions of the flesh? Doe we not that which thou didst not? in respect that thou being pure and without sinne, or wil to sin, wert not overcom? & we whose strength is weakenesse, whose holinesse is meere corruption, prone to yeelde, if we resiste him: is our victorie greater than thine? Oh good father, giue vs thy strength, thine helpe, and the light of thy grace, to obtaine the victorie, and to avoyde his tyrannie. Saue vs from the detestable crueltie of his ministers, for great are the conflictes which daylie aryse in our consciences, betweene thy grace & Sathan, betweene thy spirite and our flesh, betweene thy divine will, and the wicked world. Oh, what a heavy burthen is it,

to beare the innumerable temptations, which the divel, the world and the fleſh do offer ? And eſpecially to thoſe that take not hold by the anchor of patience, and who ſettle not themſelues within the harbour of thy feare, but giue the raynes of their vngodlie deſires, ſcope to runne, whither the force of every vnlawfull motion of the wicked fiend, the vaine worlde, and the corrupt fleſh, ſhall mooue or driue them.

Oh moſt wiſe God, guide the raynes and the bridle of my deſires, that I run not head-long into any vngodly action, but being ledd by the hand of faith, vnder the conduct of patience, may overcome this capitall and arch-enemie of mine, that hee being once vanquiſhed, his miniſters may quaile and bee diſcomfited, their craftie wilineſſe waxe of none effecte, and mine hope in thee, my loue towardes thee, and my feare of thee, daily increaſe. That the world, with the deſires thereof may die in mee, & I in them, that the vayne diſſembling ſhewes thereof drawe mee not out of the way of trueth. Strengthen me in my conflictes, and temper them ſo with patience, that they may rather be medicins than maladies to my poore ſoule: that being exerciſed there-

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with, I never think my selfe secure, but alwaies subiect to tryall, considering that without exercise, wee remaine vnskilfull, and without an enemie, we prepare not weapon, neither is victorie gotten without battaile, nor reward without victory. But though wee overcome, the victory is not ours, but thine, who fihgtest & overcomest for vs, such is thy loue that thou giuest vs the rewarde & crown of victory. Make me strong, good Father, fortifie the castle of my soule with spiritual weapons, as with faith, loue, hope, peace, long-suffering, gentlenes, humblenes, meekenes, strength, patience, and such like, that I may continually withstande the proude attempts of these my ghostlie enemies through thee, and by the sweete Iesus, mine onely Saviour and redeemer, being of my selfe wicked, wretched, & weake, and alwaies prone to that which is contrary to thy will. Strengthen me oh Lord, and leaue me not in darknesse, but sende me light from the throne of grace, in the name of thy Sonne our onely Saviour & Redeemer, Iesus Christ, Amen.

O Lord confirme my faith, strengthen my weakenes, and wash mee from my sinnes, Amen.

A ſhort prayer againſt the devil, the world and the fleſh.

I Poore and wretched ſinner (oh mercifull Father) humblie beſeech thee to ſend me from thine holy heavens, ſtrength to withſtand the aſſaultes of the wicked fiend ſathan, who goeth about like a roaring Lyon, ſeeking by manie meanes to devour me. Lord giue mee likewiſe grace to reſiſt the raging and vnſatiable luſtes and deſires of the corrupt fleſh, and vanities of the world. That being through thine helpe acquited from the force of thoſe my mortall enemies, I may ſerue thee in holineſſe and righteouſneſſe all the daies of my life, with an earneſt and true zeale, Amen.

A Prayer for the helpe and aſſiſtance of God in all our doings, and that we do nothing but in his feare & due obedience.

Do nothing but ſee firſt thou craue,
Aide from the Lord good end to haue:
So ſhall thou haue ſucceſſe alwaies,
As thou wilt wiſh, and happie daies.

DAuid conſidering the frailtie of mans nature, and his inſufficiencie of himſelfe to doe anie thing aright, willeth vs to commit our waies vnto the

the Lord, and to put our trust in him, assuring vs, that in so doing, God will bring our matters to good effect, and blesse all our godlie endeuoures with good issue. Our forefathers trusted in God, & were not confounded, they continued in his fe ar and were not forsaken, they called vpon him, & were not despised. Simeon feared the Lord in all his doings, & the holie Ghost came vpon him, & reuealed vnto him, that he should not die before he had seene the Messias, euen Christ our Savior. Cornelius with his whole housholde feared the Lord, and an Angell came to him and told him, that his prayers and almes were come before the Lord. Yea, the mercy of the Lord is from generation to generation, vppon them that feare him and walk in his waies, hee taketh great delight in the people that stande in aw of him. Iudith feared the Lord, and none had the power so much as to raise vp an euil report of her: all things go well with them that feare the Lorde, and who so craueth faithfullie the assistance of the Lord, sha'(doubtles) neuer doe amisse, for he reuealeth his secrets vnto them which feare him, and maketh them to vnderstand his couenant. Wherfore, trusting neither our own wisedome, our own wealth, nor help of man, let vs seek the assistance of the Lord & that faithfully, & hee will rightly direct vs, his eie is alwaies vpon him that feareth him, & trusteth in his help. Wherefore let vs measure our doings by the rule of his word, & before we enter into any action, let vs examin whether the word of God allow it, if so, in al obedience, let vs proceed therin, but if we haue no warrant from gods word for the same, let vs auoid it, yea, although it bear neuer so great shew of being good in our owne eyes. And because naturall reason often deceiueth, and the holy Ghost directeth aright: let vs pray vnto

God, that we may do all things in his feare and obedience, and laye awaie all pollicies that are not allowed vs by the word.

The Prayer.

O God of moſt excellent wiſedome, vnſpeakable mercie, tender loue towards vs, and marveilous foreknowledge of all thinges: who haſt commanded vs at all times to direct our doings by the rule of thy lawes. Forasmuch, as of mine owne proper reaſon & knowledge, I can do nothing aright, but that mine owne wiſedome often deceiveth me, I humbly beſeech thee to direct all my connſailes, ſtudies, labours, deviſes, and determinations, ſo as they may be alwaies meaſured and guided by thine almighty wiſedom, that I take nothing in hand diſagreeable to thy will, but may alwaies faithfullie craue, and favourablie obtaine thy aſſiſtance, helpe and furtherance in all my indevours. That whatſoever I doe, it may be to the glory of thy name, to the health and benefite of my ſoule, & profite of my neighbours. Graunt I beſeech thee, that I may alwaies be guided by thy holy Spirite, that I at no time raſhly or vnadviſedly, ledwly, or looſely attempte or determine any thing, but in thine eſpecial feare, duelie conſidering that thou art the author of al good things, & bring-

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est prosperously to pas al good actiõs, attemps, & purposes: cõsidering, that whatsoever is done in secret, or in intẽt to hide it frõ thy knowledge, although for a time it hath some sweet tast: namely, a fleshlie delightsom savour, or likelihood of happy succes: yet is the end thereof bitter & most perilous, insomuch, as it bringeth shame & confusion, to the so vnadvised enterprises of the same. Thou sayest my good god, that a sparrow cannot light on the ground, without thy permissiõ & providence, which is a creature of small value, in respect of man, whome thou hast made to thine own Image & likenesse, & whom thou accounteſt of more value thẽ many sparrowes: in respect wherof (good Lord) & for thy meere mercies sake, extend so thy favorable care vnto mee thy fraile creature, that allmy intents may haue their beginning, by the working of thy holy spirite, and mine actions end in the same, and nót according to the motions of mine owne fooliſh desires, which often deceiue me. Thou like a most loving father, willest vs to take counsell at thee in al our attempts, concerning eyther body or soule, before we proceed too far in them. And therefore, I come at this time vnto thee oh Lord, beseeching thee

in the name of thy Sonne Ieſus Chriſte, that thou wilt bleſſe me with thine heavenly inſpiration, that my minde imagine nothing, nor I execute any thing, but what is according to the lawe of righteouſneſſe: and to that ende, oh Lord, bleſſe the workes of mine handes, the ſight of mine eies, my tongue & lippes with decent ſpeech, and my feet that they keepe the way of righteouſneſſe: & place within the ſecreet corner of my heart, ſuch due regarde what I goe about or determine, as before I proceede too far in the action, or in requeſt of my good & happy ſucceſſe therein, I may vnderſtand by the ſecret working of thy holy ſpirite, that the thing which I intend, is agreeable to thy will. And graunt that I never abſolutly craue thy furtherance in accompliſhing any deſire, vntill by the ſame ſpirite, I be truly reſolved, that the ſame is lawfull, conſonant, and agreeable to thy divine will, faithfully referring all my actions, ſtudies, labours, deſires, enterpriſes, yea, my ſoule and bodie, my goods, & all things els vnto thy direction and protection, by earneſt and faithfull prayer: wherin, whether I be heard or not heard, whether preſently or I tary long, I may not giue over, feeling in my ſelfe by thy

grace,

grace: & being assured by thy worde, that it pleaseth thee, but that I may constantly continue thy good pleasure: and though it come not as I wish, let me not by & by fall from my good beginning, but persever in continuall prayers for thine assistance and fatherly helpe vnto the ende: for thou hast promised never to deceiue our godly desires, nor to sende them away frustrate. Oh therefore deare father, vouchsafe mercifully to heare me now, & in thy time cõvenient, grant what is moste necessary for me in all things; for lo, o Lord, I heere approch to thee in the name of Iesus Christ thy Sonne, with vnfained desire and hope of thy helpe, that when any plague or affliction, miserie or vexation outward or inward shall come vpon mee, when the want of anie necessiarie thing oppresseth me, or accomplishing anie lawfull sute moveth mee, I flying vnto thee, as the fountaine from whence floweth all true helpe, all perfite assistance, all good successe, and prosperous eventes of all good indevours. I may not by any other meane seeke, either to avoyde the one, or to obtaine the other, than by thy fatherly directions, and spirituall motions, whereby I may obtaine all thinges according vnto my necessities, for thy

Sonne

Son our Lord Ieſu, Chriſts ſake, Amen.
O Lord increaſe our faith.

An other ſhort prayer for *Gods direction.*

OH Lorde, I doe conſider & acknowledge mine owne blindneſſe and ignorance, and the wilful obſtinacie of my corrupt nature, which ſeeketh rather the fulfilling of the fantaſticall deuiſes of mine owne braine, than thy diuine will: and to riſe humaine aide, than to craue thine help. Wherefore, vouchſafe I humbly beſeech thee, to eſtabliſh godly feare in mine heart, and vnfained obedience to thine holy ordinãces: that in al my enterpriſes, which in thy name I tak in hand, thou wilt vouchſafe to direct mee according to thy wil, & to giue me proſperous ſucces, drawing me by thine holy ſpirit frõ al evil deſires, for Ieſus chriſts ſak. Amen.
O Lord increaſe our Faith.

A neceſſary prayer for a ſorrowfull ſinner afflicted in conſcience, by reaſon of his ſinnes.

If thou with ſinne afflicted be,
Oh then (ſaith Chriſt) come thou to me:
I am the way walk thou therein,
Imbrace the truth, abandon ſinne.

LEt vs acknowledge our selues to be wretched sinners, and with feare fall downe before the mercies seate of our good God, condemning our selues to be most vnrighteous, & iustly deserving confusion. And then (as S. Iohn saith) we shal finde God most merciful vnto vs: who is most faithfull and iust to forgiue our sinnes, and clense vs from vnrighteousnesse, if faithfully we turne vnto him: For he desireth not the death of a siuner, but that he turne from his wickednes & liue. And therefore by Ezekiel he saith. Turne you, turn you from your wicked waies, for why, he saith, will you die in your sinnes? And again, by Ioel he saith: Rente your hearts and not your garments, and turne to the Lord your God, because he is gentle & merciful, and of much mercie, & such a one as is sory for our afflictions. Oh then, be not dismaide thou that hast grieuously offended him by thy sin & iniquitie, enter in to condemnation of thine own wickednesse, & accuse thy selfe guiltie of Gods iust iudgement, and in a contrite & broken hart returne vnto God, for although thou haue sinned, thou hast an Aduocate with the father enen Iesus Christ, who is righteous & merciful, and obtaineth pardon for al thy sins, he suffered for all sinners: & by his death all faithful beleeuers & penitent sinners (how great soeuer their sinnes are) are forgiuen & pardoned. Wherfore, who so thou be that art afflicted in conscience, by reason that thou hast bin a notorious offender, remember the sweet mercies of God in his Christ, and call to minde Marie Magdalen, whose wickednesse was great, vpon repentance she receiued pardon, as also the theefe and the publican, & manie other: remember the comfortable saying of Christ, who saith. Come vnto me al ye that are laden & I wil refresh

refresh you. He calleth vs not to refuse vs, but to comfort vs. Wherefore, I say, dispaire not, but in heartie praier, & by vnfained repentance, turne to the Lord, and he wil receiue thee, and cloath thee with grace, by the example of the lost childe The most righteous cannot excuse himselfe, before God, and therefore it behoueth al vs to lay asside al flattering of our selues, of being able to iustifie our selues, & openly to acknowledge, that in respect of our deserts, death & damnation is a iust reward for vs. But Christ hath paide the punishment for our sins, & therfore may we in faith freely approch vnto his father in his name, and then although for our selues wee be ful of sinne, through him and by his merites we shalbe reputed righteous. Though our sinnes were as red as Skarlet, he will make them as white as snow.

The Prayer.

O Almightie God father of mercy, who art more readie to giue, than wee to aske: more apt to pardon, than wee to repent: more willing to receiue the contrite in heartte into thy favour and mercie againe, than they to offer themselues by vnfained repentance: Loe, I come here prostrate in heartte, before the throne of thine infinit mercie and loving kindnes, as one altogether ashamed to looke vpon the detestable, vile, and abhominable offences, which I haue done againste thee, which are so burdensome vnto my poore soule, that the shoulders of my

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poore diseased conscience, beginnes to sinke vnder the same, and am altogither destitute of any proper meane, to support the same, or to ease me thereof, but onely thy death & bitter passion (sweete Iesus) who camest into the worlde to call (not the righteous) but sinners to repentance. Oh Lord, I am a sinner, a grieuous sinner: I bewaile my hainous offences, & am most sory for my sinnes, which are so vile, and the burthen of them so intollerable, that when I turne mine eies but to the beholding them a farre of, making but light reckoning of them, I am by and by striken with so greate dreade, that I am driven to most heavy sighs, grieuous grones, and thinke my life an enemie vnto me, wishing the beginning of my daies, had bene the daie of my departure out of this miserable world. But most sweete Lord, when I note them perfectly in my mind, & take as it were a strait, account what the deedes of my youth haue bene (being indeede most lewde, most evill, most vyle and sinfull) what a terror doe I suffer in minde? What a dungeon of dolors do then open it selfe, to swallowe me vp? What griping griefes do torment my poore conscience? Insomuch as I am in the pits brinke of dispaire. wavering

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in mind to and fro, ſeeking reſt: but loe, (Lord) vnquietneſſe of mind oppreſſeth me ſo ſore, that conſiddering with my ſelfe what I haue bin, and what I am, a great matter vexeth me: But when I look into the time to come, the time wherin all mine offences and faults ſhall be manifeſted and layde to my charge, and that death is the juſt reward my tor, ſo manifolde iniquities: oh then whether ſhall I flie thinke I? Whither ſhall I convey my ſelf? who ſhal hide me from thy preſence? Who ſhal ſaue me frō thy juſt judgemēt? Oh ſweete Lord, I am even at my wits end, wiſhing for death and ende of my dayes: and yet then, the feare of the torments of hell fire, ſo ſtriueth in me to the contrary, that I quake at the remēbrace theaeof: and when I covet to liue longer, and ſee more dayes, I am then ſtriken with doubt, and imagine, that as my life hath bin even from my birth, given and inclined ſo greedilie to ſinne, and that is cauſe of my preſent dread; I thē lothe & abhorre my longer continuance heere, fearing leaſt the aptneſſe of my corrupt fleſh, by the daily rebelliō therof, againſt the ſpirite, heape greater plagues vppon my poore ſoule. What ſhall I doe Lorde? feare and diſpaire thus oppreſſing mee

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one every side? All hope of comfort hath left me, onely griefe and sorrowe remayneth, knowing not to whome to flie for succour, or to whom to mak my moane: If I seeke to man, I know his strength, pollicie, wisedome, and comforte to bee vaine: his nature inclined to weakneſſe and wickedneſſe, as mine, and in him to bee no helpe. And seeking any worldlie meane, for pardon and remiſſion of my ſinne; I acknowledge it altogether tranſitorie, ſuperfluous, and to no purpoſe: but the seeking thereof, to renew and increaſe my griefe, that I ſhou'd leaue and giue over the true and onely platforme of my deliverie, and seeke to a counterfeit ſhew of aid. Oh my God, forbid, that ever I ſhould but onely seeke for pardon of thy ſelf, whom moſt grieuouſly I haue offended. To thee, to thee, I fall proſtrat, even in heart, ſweet Ieſus, the onely Phyſition of all ſicke ſoules, in whoſe power conſiſteth the alone forgiueneſſe of ſins, be they never ſo many or great. I come, I come (though altogether aſhamed) vnto thee my ſauiour Ieſus Chriſte, who haſt promiſed to be a mediatour for the penitent vnto God the father. Sweete Ieſus, let me taſte of thy goodnes in obtaining pardon for my grieuous ſins, it is

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thy property to call home ſuch as wander and goe aſtraie, and to traine them vp in newe waies, be their ſins as red as Scarlet, thou haſte ſaide, thou wilt make them as white as ſnowe, & were they as purple, thou canſte make them as white as wool. Oh moſt ſweet promiſe, oh comfortable ſaying: oh voice of heavenly conſolation, whereby I am comforted, where by I am revived; yea, now is my conſcience lightned; yea, now haue I founde the true & only Phiſition of my long diſeaſed poore ſoule, even thy ſelfe (ſweete Ieſus) who haſt called me, I come, I come, Lord ſtretch foorth thy hand) and receiue me, giue me perfect hand faſt of this moſt comfortable ſaying of thine: let me enjoy the true working of this moſte ſingular medicine, thy death and bitter paſſion, who ſufferedſt for our ſinnes, and camſt to take away the puniſhment due for our tranſgreſſions, & to cal vs to repentance, without which, there is no hope of remiſſion of our ſins. Thy mercy is infinite, thy loue vnſearchable, & wiſedome incõprehẽſible, wherby thou calleſt vs, wherby thou loveſt vs, wherby thou gydeſt vs, & even of meere loue which thou haſt to the ſalvation of thy poore ſoule, (whome thou wouldeſt rather ſhould cõvert than

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perish) thou hast stirred vp in my heart a loathing of my sinne, wherein I haue walked, & imbraced the same, even with greedines: Oh that I were as redy to come as thou to call: so willing to leaue, and giue over the fulfilling of vnlawful desires as thou art to saue me, Then should sin no more dwell in mee, nor I in it, but should injoy thy continuall favour, and rest vnder the wings of thy mercy, for ever more. Oh Lord, I humblie beseech thee, that as it hath pleased thee to stirre me vp at this time to repentance, as thou hast called mee from the wildernesse of wickednes, from deepdespaire: so to place mee in the pleasante fieldes of sinceritie, truth, and godlinesse, as thou hast pluckt me out of the clawes of Satan: so vouchsafe to holde mee vnder the shaddowe of thy winges, and imbrace me with the armes of mercie, that I runne no longer after the vanities of this world, nor yeelde vnto the vngodly motions of the flesh, that my minde beeing free from all sinfull cogitations, I may keepe my soule an vndefiled member of thy Church, vnto my liues end, in faith, in loue, in feare, in humblenesse of hearte, in prayer, in the true service of thee, and in all dutifull obedince vnto thy divine will for evermore.

more. And although, till thine appointed time, this miſerable vaile muſt be my cõtinuing Cittie, and that I muſt be driven to vſe this world, according to the neceſſitie of worldly cauſes, as thy prouidence hath aſſigned every man to exerciſe his vocation: yet grant that my minde maye be continually converſant in heavenlie things: and though my body wander in earth: my ſoule & ſpirite may haue their perfect being and abiding, by vnfayned faith in heaven, where thou ſitteſt and raigneſt for ever. That after this mortall and corruptible life ended, I may enjoye the ſame indeede among the reſidue of thy Saintes, and with them, ſing laude & praiſe vnto thee, world without end, Amen.

O Lord mereaſe our faith.

An other verie neceſſarie and Godly prayer to be ſaid at all times of every Chriſtian man; feeling in himſelfe the burthen of ſinne, or any kinde of worldly affliction: as ſickneſs, enemies, want, or other aduerſitie.

OH gracious God, oh Father of mercie, and wonderfull loving kindneſſe, who art the ſtaye of my life, the light of my eyes, the health of my bodie, and ſtrength

strength of my lims, according to thy woonted loue, and fatherlie affection: vouchsafe to looke vpon me, whose life is vile, and whose estate is most miserable; oh Lord, there is no righteousnes remaining in me, but I am within festred with the corruption of sin, and without, moste shamefully polluted with all iniquity. Oh Lorde, insomuch as I confesse that there is no part of my body free from abhomination, wretch that I am, my conscience accuseth mee, that I haue past my moste miserable daies, in the seruices running forward to all fleshlie desires; and that I haue wilfullie (like a most disobedient & stiffe-necked wretch) cast the most sacred, sweet, and comfortable treasure of thine heavenly counsail behinde my back. Yea, Lorde, I cannot but confesse against my selfe, that I haue deserved thy just judgement, the rod of sharpe correction, wherwith (if thou deale according to my desertes) thy justice must needes condemne me, and thy chastisements I cannot beare, but shall be vtterlie destroyed, and be quite and cleane rooted out of the land of the living. This oh Lord, is my reward if thou deale with me as I haue deserved; yet oh mercifull God, one thing is my comfort, namely, that although thy justice

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be ſharpe, and too heauy and intollerable for fleſh and bloud to beare: thy mercies are great and manifolde, and thy fauour great and infinite: and therefore, of meere mercy haſt thou ſaid, that thou delighteſt not in the death of a ſinner, but deſireſt rather that hee converte and liue: whereby, ſweet Lord, I ſee that thou art ready to pardon mee, and therefore, after my long going aſtraie, to thee the fountaine of my ſalvation, in all humbleneſſe I heere proſtrate my ſelfe in ardent zeale, and deſire to be refreſhed with the ſweetneſſe of thy moſt comfortable promiſe againe, who calleſt me moſt lovingly, ſaying: *Come vnto mee thou that art loaden, and I will refreſh thee.* Whereby, ſweete Lorde, my ſillie ſoule is mooved to thirſt after thy ſaving health, and to bee refreſhed with that liuely fountaine, which giueth all thoſe that are in aduerſitie and affliction of ſpirite, moſt ſweete conſolation and comforte againe, wherfore heare me, heare mee (gracious God) and ſatisfie mee according vnto my wonted goodneſſe: and as thou art mercifull, even ſo, for Ieſus Chriſt thy deare Sonnes ſake, deale fauourably with me: for ſweet Lord, thou knoweſt that I am but fleſhe, wherein abideth corruption, frailtie, and

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proneneſſe to doe thoſe thinges which the ſpirite abhorreth, and as long as this body muſt wander heere in this vale of vaine deſires, the ſpirite, which deſireth contrary to the fleſhe, muſt needes bee cloyde and letted from the performing of thoſe good thinges which pleaſe thee, and the fleſh and the will therof overruleth ſo farre, that naturall blindneſſe draweth the outward man to many noyſome and vngodlie attempts, and cauſeth it to grovell in the puddle of ignorance: when yet thy ſpirite offereth the moſte comfortable guyde to wiſedome and knowledge. Whereby, ſweete Lorde, ariſeth a continuall conflict, betweene the fleſh and the ſpirite: the fleſh having many and ſundrie procurementes, as the worlde and Sathan, to pricke it outwarde to wokre iniquitie, miniſtring many impediments to the ſpirite, to ſtop the ſame from working that which tendeth vnto the ſalvation of my poor ſoule, inſomuch as heere in this worlde is no true reſte, no true comfott, but daily aſſaultes of mortall and moſt cruell enemies. But ſweere Lorde, conſider that I am but duſt, in reſpect whereof I am ready to doe evill, & ſlowe to doe good. And for Ieſus Chriſt thy deare ſons ſake, vouchſafe to deliver

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me from all the ſnares and temptationes of ſathan: cover me with the ſhadow of thy winges, and let thy holy arme bee my protection to defend and ſaue me harmles from ſinne, and from the puniſhment due for my former evill and corrupt life: let the light of thine holy ſpirite, reveale vnto me the way of trueth and celeſtiall happineſſe, that the ſame from henceforth may be my ſhield & buckler, whereby I may withſtand, and faithfully reſiſte the furious aſſaultes of Sathan, and his wicked miniſters: and that no manner of euill approch neere vnto mee, as I haue deſerved. O Lord ſtrengthen mee, and increaſe my faith: haue regarde vnto mee, that as I haue offended thee, and deſerved manie and greate puniſhments for the ſame, ſo I may now taſt of thy free pardon in Chriſt thy beloved ſon: and that thou for his ſake wilt mercifully remoue all plagues and afflictions ſo far from me as may ſtand with thy glory and my comfort, and vnfained reformation. And although I haue worthilie deſerved many euils, as enemies of thy juſtice, to riſe vp againſt me, and the wicked to deviſe and intende matter to bring me into diſcredite with the godly, and vtterly to overthrow me, let thy tabernacle, yet ô Lord,

be open to receiue mee, wherein I maye rest defended against their cruelties, and although I haue justly deserved to be bereaved of all my friendes, to lie destitute of helpe in my greatest neede, to bee afflicted, with the wante of all necessarie thinges, and to be throwne downe to the bottome of all distresse, to be over-whelmed with such a calamitie, that all the world might justly forsake me, & in most despitefull, disdaynefull, and approbrious maner, shake their heades at me, revile me and saye, fie on thee, fie on thee, & that in all these plagues of mine, thou iustly with-holde thine helping hand, & leaue mee comfortlesse in a moste desperate estate. Deale not so with me (sweete Lorde) but where thou seest my sinnes to be greate, locke vppon that immaculate Lambe thy deare Son, and to cal to mind the promises that in him thou hast made, that were my sinnes as redde as scarlet, through him, they should be imputed as white as snowe. Lord deale not in rigour with mee: let thy mercie and not thy justice pearce the clowds, & giue me comfort, and refresh me a most wretched sinner, with the sweete dewe of thy holy spirite, which is the vnspeakable comforte of thy children, and which beareth witnesse

neſſe in their hearts, that thou haſt forgiuen their ſinnes in Chriſte, and choſen them to ſalvation, and for his ſake haſte promiſed, that thou wilt be our father, & we ſhall bee thy children, and as a moſt loving Father, vouchſafe vnto vs thoſe thinges which thy heauenlie wiſedome ſhall thinke moſt meete and convenient, whether it be vnto mee in this tranſitorie life, health or ſickneſſe, riches or povertie, or whatſoever elſe may make moſte for my ſalvation. And let me not lacke ſuch thinges as are neceſſarie for the maintenance of this life, and whereby I may bee able to paye to everie man that which I owe vnto them: and that I defraude no man, but be rather helpefull to all ſo farre as I may. And forasmuch (oh Lord) as nothing can be proſperous vnto mee without thy bleſſings, powre downe the dewe of thy favour, and feede me in ſuch ſort, as being repleniſhed, I may be thankfull to thee, and helpfull to others that want. And for that thou haſt commanded vs to pray for things neceſſarie: Lorde direct mee, and reject not my praiers, although fleſh and bloud (fraught with corruption) cannot rightlie deſire what it wanteth, but coveteth thoſe thinges that are contrary to thy good pleaſure. I moſte

humbly (for Iesus Christes sake) beseech thine omnipotencie to deale with mee, in all thinges of this life, as shall seeme most to thy glory, that I may at thy hands enjoy all things necessarie in this life, to the finishing of a godlie, peaceable, and comfortable course heere, to thy glory, & my soules health: that after the same is ended, I may, with all the reste of the mysticall bodie of thy sonne Iesus Christ, for his merites, enjoy the most sweete joyes of eternall blisse, Amen.

O Lord increase my faith, forgiue my sinnes past, and from henceforth direct me in true holines and righteousnes all the rest of my life. Amen.

A short Prayer for him that is afflicted in his conscience for *his sinnes.*

OH GOD, whose propertie is ever to haue mercie, yea, whose mercie is infinite, and loue incomprehensible, and who haste not delight in the death of a sinner: looke favourablie vppon me, who haue so deepelie offended thine heavenly Majestie, that I confesse nothing but condemnation due vnto me for my manifolde iniquities, my conscience accuseth mee, and mine heart bewrayeth my

diſobedience, being but a caſt a-way, vnleſſe it may pleaſe thee for Ieſus Chriſts ſake, to turne away the plagues which I haue juſtlie deſerved for the ſame. Lorde ceaſe to be angrie, and according to thy mercie, not to juſtice, deale with me, & for thy Sonne Ieſus Chriſts ſake, graunt, that although I haue hitherto followed, (euen with gredines) that which I ſhould not, giue mee now grace to follow and imbrace that which thou commandeſt, in thy Sonne Ieſus Chriſt, vnto our liues end, Amen.

O Lord increaſe our Faith.

A Prayer for a competent and neceſſarie liuing.

The God aboue vouchſafeth ſtore,
To him (in faith) that prayes therefore:
But for his giftes who thankles run,
Their wealth ſhall waſte like wax in ſun.

ALthough thy ſtore increaſe, and ſo greatlie multiplie, that thou be faine to enlarge thy roomes to beſtowe thy fruites, thiuk thee not, diſcharged of this moſt neceſſarie exerciſe of praier, but ſo much the more bound thervnto: for it is not in the increaſe of fruits, the labour of the hands, or ſtoare of wealth that maintaineth thy life, and feedeth thee, vnles it be ſeaſoned with the word of God, which preſerveth all that faithfully truſt in him. Thou canſt not liue by bread onely, which is

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with things necessarie for the bodie, but by the word of almightie God, the food of the soule. And yet we are not onely licensed and permitted, but most lovinglie called to come vnto our heavenlie father, for whatsoever we want. Iacob praied for food & apparrell, & obtained it with abondance: God seeth before we ask what we wante, yet to shew our dutifull obedience, and to acknowledge our help to come from him: we must prostrate our hearts before him in faith, asking and he wil giue, knocking and hee wil open, seeking and we shall surelie finde what is necessarie for vs. We see that God of his meere mercie feedeth the fatherlesse, vouchsafing vnto them all good thinges, to the sustaining of life. Wherefore, whatsoever thou bee, whether thou be rich or poore, pray faithfullie, vse the gifts of God thankfullie and reverentlie, and think not that thy friends can help thee, or labour prevaile thee, without the blessing of God, whereby enioying foode and apparrel, be therwith content, and in any case dispaire not in povertie: for the providence of God is great, to giue foode and things necessarie to such as trust in him. And it is not daintie fare that feedeth so much, as the trust in God can relieue with a smal and simple diet, as doth appeare in the first of *Daniel*, by them that were so well replenished with pulse and waters: & contrariwise, manie times we see the rich for all their superfluitie, sent empty awaie. There was neuer anie forsaken that trusted in God, were their stoare neuer so small, nor anie, were their aboundance never so great, that prospered vnto the end without the service of God: and therefore be wee poore or rich, we must depend vpon God, that giveth and taketh awaie.

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The Prayer.

OH Almightie God and loving father, who of nothing haſt created al thing liuing, whoſe care is ſo great ouer them all, that thou ſuffereſt not the moſt vyle or ſimpleſt of them to periſh for want of food, and things requiſite for them, but ſeeking the ſame at thy handes, thou giueſt it them in due ſeaſon, euen to the Rauens, and all thinges liuing. And by thine vnſearcheable wiſedome, haſt appoynted to euery liuing creature an abiding, according to his kinde. But ſuch was thine vnſpeakable care of man, that thou haſt created him to thine owne Image, and made him as King and gouernour ouer all the reſte of thy creatures, which thou haſt ſet and appoynted vnder him, which are ſo far inferiour vnto him, as where thou haſte planted in him reaſon, wiſedome, and gouernment, in them brutiſhnes, being altogether vnreaſonable, and where they liue and haue their being vpon the toppes of the cold mountaines in deſertes, vpon hilles on hie, and vallies belowe, and in ſundrie other vncouth and vnknowne places, where tempeſt and heate, hardneſſe and colde, and other continuall dangers oppreſſe them: thou haſte giuen and prouided for man, hou-

houses, castles, and townes, to preserue them from the force of windes, tempests and stormes, & from the assault of wylde beastes of the fielde, in the night and darkenesse quietlie to rest. And although borne naked, thou giuest him raymente, to cover and to cloath him; hearbes to his vse, and oyle to make him a cheerefull and glad heart, and joyfull countenance. Besides all this, of thy meere goodnesse, thou haste given him the beastes of the fielde, the foules of the aire, and fishes of the sea, to bee his foode and sustenance. Yea Lord, such is thy favour towardes man, that all the reste of thy creatures thou hast ordained for his vse & seruice. O sweete Lorde, such is thy loue towardes man, that thou hast moste miraculously provided for him, and yet not for all alike: for it hath pleased thee to make some riche, and some poore, some thou exalteste, some thou keepest lowe, some to liue at ease, some by labour: and yet none liveth without thy providence. And I among the reste of thy poore creatures, doe acknowledge my selfe greatly bound vnto thee, for helping me hitherto. And as thy seelie creature and worke of thine hands, humbly prostrate my selfe in hart, beseeching thee favorably to look downe

vpon my neceſſitie, & graunt me what-ſoeuer thou ſeeſt neceſſarie for mee, e-ven a competente and neceſſarie por-tion heere, not over-much, leaſt I waxe proude and diſdaine mine inferiours: & if it be thy will, vouchſafe vnto mee not over-little, leaſt vrgent neceſſitie dryue me to over-much care, and over much care carrie me to vnlawfull meanes, and ſo runne head long into thy diſfavour. But fill my basket, and bleſſe my ſtoare, (oh Lorde) that I may enjoye at thy mer-cifull hands, ſufficiencie for my ſelfe, and for the relieſe of ſuch as thou haſt com-mitted to my governement. And foraſ-much (good Lorde) as all mine induſtrie, carke, care, and great travell, cannot anie thing further me, relieue, or ſatisfie mee in my neceſſitie, vnleſſe thou vouchſafe therevnto good ſucceſſe: for thy mercies ſake bleſſe mee in all my affaires: bleſſe the fruites of the fielde, my catteil, and al other things belonging either to my ſelf, or any other thy ſervantes, that by the fruites thereof, I and they may bee relee-ved. Bleſſe the worke of our hands, that they may proſper: bleſſe my ſenſes, that they waxe not dull, but be alwaies capa-ble of ſuch things as belong vnto my vo-cation: that I may effectually execute the

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same, both according to thy lawes, and truth of that which I take in hande, that I deceiue not, neither by mine ignorance or negligence, those that put me in trust, but by the trueth of my calling, I may bee able to liue and wade through the hardnesse of this worlde, and be rather helpesome vnto the poore, then burthensome to the rich. Oh Lord, bring it thus to passe, for without thy blessing and fatherlie furtherance, I cannot sufficientlie execute, neither can that prosper whereuppon the whole state of my living and maintenance dependeth. Wherefore, (good Lord) guide mine hands, & blesse my vnderstanding, to the prosperous execution of all thinges concerning my vocation: that I may get those thinges which may be sufficient for the reliefe & maintenance of mee and mine, to the profite of my neighbours, and glorie of thy blessed name. And whatsoever doth happen vnto mee, povertie or richesse, make mee (good Lord) of a patient, contented, and thankfull minde, that in aduersitie, I runne not head-long into such meanes as are vngodlie, neither in prosperitie waxet the prouder, but waite thy good pleasure in them both, with thankfulnes: and euermore liue in thee, and

by thee, and in the ende raigne with thee in heaven, where thou ſitteſt as authour and giver of all things. Graunt this for thy Sonne Ieſus Chriſts ſake, to whome with thee, and the holy Ghoſt, be all honour and prayſe for ever. Amen.

O Lord increaſe our Faith.

A ſhort Prayer for a competent living.

OH God, my God, whoſe loue is great, and care of thy creatures ſuch, as thou haſte promiſed never to ſuffer the leaſt of them that depende on thee, and ſeeke for their reliefe at thy hands to periſh, or to want things neceſſary for the. Wherefore, oh Lord, I thy ſillie creature, being of my ſelfe poore, and altogether vnable to paſſe through this wretched & hard world, doe in all humilitie and obedience, proſtrate my ſelfe before thee, in the name of thy Sonne Ieſus Chriſte, beſeeching thee, that it may pleaſe thee to afforde mee thoſe thinges that are neceſſarie for mee; as meate, drinke, and other thinges as are expedient for the ſuſtentation of my life heere, that ouermuch pouertie oppreſſe mee not, neither that I be driven to vſe meanes contrarie to thy lawes: For as thou art of ableneſſe and

and power, so art thou of will to help the poore, to relieue the oppressed, to comfort the afflicted, to raise the lowlie, and to ayde the needie. And therefore (sweete Lorde) I humblie craue thy favorable ayde towardes me, that thou wilt vouchsafe to blesse my store, and replenish my basket with thy blessings, that I may bee able to liue in thy faith, feare, and loue, and be out of the debt and danger of all men: through Iesus Christ. Amen.

O Lord increase our Faith.

A Prayer necessarie after the hearing of the word of God.

Attend vnto the Gospell bright,
Heare it, and read it, and liue vpright:
It is the light and candle cleere,
That brings vs all to heauen heere.

COnsider when thou hearest the word of God preached, it doth but as it were beate thine eares, and rendreth no further benefite, vntill by the working of Gods holie Spirit it be inwardly revealed vnto thee, and setled in thee. For God by two meanes speaketh vnto vs: namly, by the preacher, whom he sendeth to teach vs: and by his holy Spirite, whereby his doctrine is so setled in our hearts, that we inwardlie enioye the true benefite thereof. For without the helpe of the holy Ghost, the voice of the preacher vanisheth, and the hearers profite nothing at al. Saint Iohn saith, that he that knoweth God, heareth his word, but he that

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is not of God, heareth it not. Whereby the Spirite of truth is discerned from the spirit of errror. The word of God (saith Paule) is liuelie and effectuall, and pearceth more then a two-edged sword, entring even to the division of the soule and the spirite, &c. Wherefore pray, that as the Lord sendeth his Messengers to shew his will, so yee may both heare it, vnderstand it, and purelie liue thereafter, praie for faith: for without faith, the hearing of the word profiteth nothing, but is as seed sowen in drie ground, that cannot bring forth fruit. Wherefore, let vs bee as good ground which is watered with the dew of a constant beleefe of that which we heare, that the word of God which is now preched amongst vs, be not as seed sowne in vain. The Lorde make vs all fruitful hearers, dutiful followers, and plentiful bringers forth of the fruits of his word.

A Prayer before a Sermon.

VOuchsafe, oh mercifull God, to open the closet of my darke vnderstanding, that thy worde may enter thereinto, and be received of mee, as that ignorance, the mother of disobedience, being thrust out, heavenlie knowledge may enter in, and haue perfect abode in the bowels of mine heart. Giue mee grace (oh Lorde) that the seed of truth being sowne in my heart, may take deep roor, & bring foorth to the comfort of my poore soule, sixtie, an hundred, and a thousand folde. And let thy Spirite so rule the lips of this thy ser-

seruant and Minister, as that hee vtter nothing but the worde of life, with such boldnesse, as neither feare or affection stoppe the free passage of the same, that wethy flock may wait for the same, may more and more desire and long to picke vp the crummes that fall from thy table: send such, and so many labourers (oh Lord, into thine harvest, as may be both painefull, faithfull, and able to gather vp by little and little the dispersed sheaues of the Church, that are appoynted to be received into thy celestiall Barne: and banish from this wholsom work, al such as are not sent from thee, and come not trulie to edifie, but rather to reape their owne gaine, making as it were merchandise of thy word, teaching in steede of truth the traditions of men. Lord vouchsafe at this time grace into his lips, that now is to sound foorth, and declare thy will, and grace vnto our hearts that are present to heare it, that he by teaching truelie, and we by following effectuallie, may through Christe obtaine at thine handes remission of our offences paste, light in steed of darknes, peace for trouble, and heavenlie happines in steede of worldlie felicitie, that casting the sweetnes of celestiall comfort, we may despyse ter-

terresstriall thinges: and after this life is ended, enjoy the perfect joyes of eternall bliffe, through Iesus Christ our Saviour, and Redeemer, Amen.

O Lord increase our faith.

A Prayer after the word Preached.

The Preface of this Prayer.

NOw we haue receiued the benefit of the hearing of the word of God, the fruits wherof do tend to the perfection of a godlie life, and a godly life is the waie to eternall life in Christ our Lord: Let vs with all diligence, imprint within the closet of our hearts, the gladsome and moste comfortable tidings, which we haue receiued at the mouth of this messenger of God, & with a perfect faith, laie vp the same in our vnderstanding & remembrance, least that forgetting the same, and neglecting the exercise of a godlie life, wee be taken awaie as trees that beare no fruite, and cast into the fire. Let vs therfore praie that God would vouchsafe to send his holie spirite the comforter, which may retaine the good tidings of the Gospel in our hearts, whereby we may appeare as trees bearing good fruites, and so be preserued vntil the comming of our Lord Iesus, who wil then receiue vs, and set vs in the inheritance, which he hath purchased for as manie as beleeue in his word.

The Prayer.

OHeavenlie Father, who haste not onlye vouchsafed to make vs to thine owne image and likenes, but also to send thy

thy Sonne Iesus Christ into this worlde for our salvation: and hast by him not onely given vs knowledge of thy diuine will heare on earth, and left it for our learning, but also freelie taken awaie our sinnes, and set vs downe the perfect rule to direct all our actiones and doings by the same, which yet nevertheless continueth harde and darke to such as neither by thy grace haue bene enlightned, nor by the preaching of such as thou haste sent, bene taught: which also is of none effect, without thine especiall grace working, to the true setling thereof within the bowels of the inner man: for, Lorde, although wee heare with our eares, wee cannot conceiue in our hearts, nor shewe it in our conversation, without the especiall working of thine holie spirite within vs. Greatlie are wee therefore bound vnto thee, oh Lord, for vouchsafing vs to liue in this time, wherein darknesse and ignorance is so much defaced, superstition suppressed, and thy truth (the worde of life, the seede of our salvation) so bountifully distributed throughout this our countrie, to our vnspeakable comfort, & great terrour of such as hate thy trueth. Lord, we yeeld thee humble thanks, that it hath pleased thee to feed vs at this time,

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with the wholſome bread of life, the heavenly Manna, the word of eternal truth, which as wee haue heard with our outward eares, ſo grant vs to be repleniſhed inwardlie, and fedde at ful, that wee may loath and abhorre all thinges which are not of the true table of our ſalvation, the Goſpell of thy Sonne Ieſus Chriſt.

And foraſmuch (oh mercifull God) as wee may heare and not perceiue, and reade and not vnderſtande, without the light of thy holy Spirite, guiding and inſtructing vs. I humbly beſeech thee, to inſpyre our hearts with a true vnderſtanding of that which this daye wee haue heard with our outward eares, pronounced, by the meſſenger and preacher of thy word, and grant that it may ſo worke in the amendment of our liues, & the increaſe of faith, feare & loue of thee, that it may continually abide with vs, and to our comfort, effectuallie worke in vs vnto our liues ende, and that we may accept the ſame at the mouth of thy meſſenger as delivered eyen by thine owne heavenlie voyce, as indeede it is, as long as it differeth not from thine holie worde & Goſpell, giuing all the praiſe and glorie vnto thine owne ſelfe, for hee is but a miniſter to declare thy will vnto vs, who

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are the ground, and thy worde the seede, which beeing sowen in our heartes by the Minister, maye not onlye take some roote, but growe vp effectuallie, to our comfortable education and learning. And giue vs grace (oh heavenlie God) in this so pernitious a time of Sectes, Schismes, and daungerous controversies, that wee maye beare constanre heartes, carefull and devoute minds to the truth, avoyding (with diligence) the perswasions of such as seeke to set vp superstition and maintaine errors & vntrue doctrine. And as the Niniuites at the preaching of *Ionas* repented their sinne, so giue vs grace, not onelie for a time, but earnestlie to bewaile our manifold offences, & wholly cleaue to fulfill the trueth of thy Lawes, to the salvation of poore soules. Let not Sathan (sweet Lord) at any time wrest thy truth sowne in our harts, neither let him nor his ministers prevaile, in sowing tares, cockle, or darnell among the Gospell, as they continuallie seeke and desire to marre the harvest of their good fruites, though they be fewe, by reason of our own corruption, which wee haue gathered by the hearing of the Gospell: yet (sweete Lorde) vouchsafe to increase them, by vertue of thine holie

ſpirite working within vs. And let not our deſire of ſerving thee, be either choaked or ſnared, with the vnlawfull deſires of this moſt wretched worlde, but that wee may rightlie and trulie diſcerne the truth from falſe doctrine, and may vnderſtand who are the true Miniſters, with earneſt attentiueneſſe vnto the vtterance of thy will by them, carefullie and warily avoyding the counterfeit barking of ſuch as ſpeake for their owne benefite, having further reſpecte to their owne pleaſure, profite, and commoditie, than to the edifying of our poore ſoules: whome thou reſembleſt to Wolues, taking vpon them (vnder the ſhadowe of ſimplicitie, and fained ſhew of innocencie) to guide thy flocke, who indeede are moſt deteſtable hypocrites and devourers of thy ſheepe, whome I beſeech thee to cut off from that godlie and divine function of preaching, that thy trueth being at all tymes purelie vttered by good and devoute Paſtors, wee the poore flocke may for evermore bee truelie edified, and continue within the hardles of ſinceere converſation and godlie living, to the prayſe of thy holie Name, and to the attainement of our heavenlie inheritance, for thy Sonne Ieſus Chriſts ſake, Amen.

O Lord increase our faith, and make vs euermore attentiue hearers, true conceiuers and diligent fulfillers of thy will.

A short Prayer after a Sermon.

OH Lorde, vouchsafe, that as of thy goodnes, thou hast through thy Son our Saviour, left for our learning, and to our vnspeakable comfort, the worde of truth, the Gospel of our salvation, which none can learne but by hearing, & none can preach vnles he bee sent. I humblie beseech thee therefore, to giue mee thy grace, that as I haue heard thy worde at this time by thy minister and messenger: so I and all the hearers may be able perfectlie to retaine the same in our heartes, according to thy heavenly will, vnto our liues end, Amen.

O Lord increase our faith.

A thanksgiving to God for his benefites.

Blesse thou the Lord that giueth blisse,
He blesseth him that thankfull is:
But he the thankelesse does despyse,
And listneth not vnto their cryes.

BE thankfull vnto Almightie God for all things, in the name of our Lord Ieſus Chriſt, who hath left vs a perfect patterne of thankfulneſſe, by his continuall lifting vp of his eies to heaven, giuing thanks vnto his heauenlie father for all things. By whoſe example wee are taught to giue continuall thanks, as a teſtimonie of our good wils for his benefits beſtowed vpon vs. Let vs pray alwaies, let vs alwaies reioyce, & without ceaſing giue thanks: for it is the wil of God the father, in his Sonne Ieſus Chriſt towards vs Saint Auſtine briefly in this wiſe exhorteth vs to be thankfull: namely, heartilie to ſay, God be thanked: which is but ſhort, yet not ſo ſhort as ſweet (no doubt) in the noſethrils of his heauenlie Maieſtie, & an acceptable ſacrifice. Chryſoſtome alſo willeth vs to giue thanks vnto the Lord, & to bleſſe him: yea, although evil chances happen vnto vs, and then ſhall thoſe evils bee takeu away. And on the contrarie (it muſt needes follow) ſaith he, that if proſperous things happen vnto vs, & we continue vnthankfull, our proſperitie ſhalbe turned into aduerſitie. So pure a baulm and ſweet odour is giuing of thanks, that the Lord taketh it as a moſt acceptable recompence for al his benefits, which as we cannot otherwiſe deſerue let vs continually ſay, the name of God be praiſed, and not with tongue onlie, but from the depth of the heart. For it is a tearme ſometime vſed of the wicked, who haue their reward with hypocrites. But bleſſe the Lorde in faith, & thou ſhalbe bleſſed, both in thy going out, and in thy comming in, both in thine houſe, and in the field, in al things, at all times and in all places. The chiefeſt maner of thanks vnto God, is obedience vnto his will, and whatſoever hapeneth vnto vs, to accept it with patience, yeelding our ſelues to the will of him that ſendeth the ſame, for true thankfulneſſe is not in

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the tongue, but from the hart, which being fraught with vnfained loue to God, rendreth thanks acceptable, though the lips moue nothing at al. Yet for the outward testimonie of our thankful minds, let vs openlie giue praise vnto him that giueth all good things.

The Prayer.

OH God of vnspeakable mercie, & father of merveilous loving kindnesse, the onelie giver of good and perfecte giftes, who art more readie to giue than we to aske: hearing before wee call, and giving before we desire things necessary for vs. I yeelde thee humble thankes, for thy continuall favoure and kindenes towardes vs thy poore creatures, for whose salvation, (when wee were lost) thou was contented evē of thy meer loue, to sende thine onelie delight into this worlde, thy Sonne Iesus Christ, taking humaine nature vppon him, and abyding the moste bitter pangs of death vpon the crosse, to redeeme vs again into thy favour, which by our disobedience was loste: to bring vs from darknes & the shadow of death, (whereunto our blindnesse had brought vs) into the light of truth, to restore vs from ignorance and errour, to wisedom and knowledge, then the which, a more

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BE thankfull vnto Almightie God for all things, in the name of our Lord Iesus Christ, who hath left vs a perfect patterne of thankfulnesse, by his continuall lifting vp of his eies to heaven, giuing thanks vnto his heavenlie father for all things. By whose example wee are taught to giue continuall thanks, as a testimonie of our good wils for his benefits bestowed vpon vs. Let vs pray alwaies, let vs alwaies reioyce, & without ceasing giue thanks: for it is the wil of God the father, in his Sonne Iesus Christ towards vs Saint Austine briefly in this wise exhorteth vs to be thankfull: namely, heartilie to say, God be thanked: which is but short yet not so short as sweet (no doubt) in the nosethrils of his heavenlie Maiestie, & an acceptable sacrifice. Chrysostome also willeth vs to giue thanks vnto the Lord, & to blesse him: yea, although evil chances happen vnto vs, and then shall those evils bee takeu away. And on the contrarie (it must needes follow) saith he, that if prosperous things happen vnto vs, & we continue vnthankfull, our prosperitie shalbe turned into aduersitie. So pure a baulm and sweet odour is giuing of thanks, that the Lord taketh it as a most acceptable recompence for al his benefits, which as we cannot otherwise deserue let vs continually say, the name of God be praised, and not with tongue onlie, but from the depth of the heart. For it is a tearme sometime vsed of the wicked, who have their reward with hypocrites. But blesse the Lorde in faith, & thou shalbe blessed, both in thy going out, and in thy comming in, both in thine house, and in the field, in al things, at all times and in all places. The chiefest maner of thanks vnto God, is obedience vnto his will, and whatsoever hapeneth vnto vs, to accept it with patience, yeelding our selues to the will of him that sendeth the same, for true thankfulnesse is not in

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the tongue, but from the hart, which being fraught with vnfained loue to God, rendreth thanks acceptable, though the lips moue nothing at al. Yet for the outward testimonie of our thankful minds, let vs openlie giue praise vnto him that giueth all good things.

The Prayer.

OH God of vnspeakable mercie, & father of merveilous loving kindnesse, the onelie giver of good and perfecte giftes, who art more readie to giue than we to aske: hearing before wee call, and giving before we desire things necessary for vs. I yeelde thee humble thankes, for thy continuall favoure and kindenes towardes vs thy poore creatures, for whose salvation, (when wee were lost) thou was contented eve of thy meer loue, to sende thine onelie delight into this worlde, thy Sonne Iesus Christ, taking humaine nature vppon him, and abyding the moste bitter pangs of death vpon the crosse, to redeeme vs again into thy favour, which by our disobedience was loste: to bring vs from darknes & the shadow of death, (whereunto our blindnesse had brought vs) into the light of truth, to restore vs from ignorance and errour, to wisedom and knowledge, then the which, a more

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precious gift could not haue bene bestowed vpon vs, poore wretched creatures: what greater comfort? what greater joy? what greater benefite could thy divinity haue bestowed on sillie man, than of a cast-away, to make him a saved soule: of a lost son, the childe of God: and of a poore banished wretch, an inheritour of the kingdome of heaven? Lorde, such was thine vnspeakable loue, and the benefite that the obedience of thy Son purchased for vs, that if it were possible, for vs to yeelde vnto thee as many thanks and praises as could fill even Heaven & earth, and did yeelde our bodies & soules to bitter tormentes in hell for thy sake, (from which thou haste redeemed vs) it were nothing in recompence of the leaste parte of this thy loue, in giving this Sactifice, thy Son, in whome was thyne onelie and whole delight, to pacifie thy owne displeasure, and to purchase thy favour and loue againe: a thing mervelous, that the offended should seeke the attonement with the offender, after so vnspeakable a meane: and yet requyring nothing at our handes, but thankfulnesse and obedient hearts. Lord giue vs thankfull heartes, that wee may yeelde thee all possible prayses. Which although I cannot

not doe sufficientlie: yet Lorde, I yeelde thee thankes, even from the bottome of mine heart, from the very depth of mine vnderstanding: who hast deserved farre more than any man or Angell can by any meanes satisfie, not onely in giving thy Son for vs, but in leaving vnto vs a continuall remembrance of the same thine vnspeakable loue, thy Gospel, wherin consisteth the rewle whereby wee are directed, even thy worde: which, (although heaven and earth passe and perish) yet shall not one jot thereof, (as thou hast promised) diminish or decay, without the which, we should haue continued in our accustomed blindnes and ignorance. These thy benefites are vnspeakable, yet (sweet Lord) the creating of vs after thy likenes, and making vs after thine owne image, deserveth no lesse prayse and thankes, whereas it lay in thy power to haue fashioned vs after sundry other formes: as of wormes in the earth, fishes in the sea, and beastes of the land, most vglie and moste strange, hauing neither the knowledge of thy will, sence, nor feeling of thy goodnes (which is the sweetest comfort in the worlde, yea, without the which, is no true comforte at all) nor to enjoye anie qualitie, eyther of body or minde,

minde, which is any thing at all comfortable to the gifts which thou haſt indued mankinde withall. Moreover (O Lorde) I thanke thee for all other thine vnſpeakable mercies and benefites continuallie beſtowed vppon mee; as for feeding, clothing, and protecting mee and mine hithervnto, giving vs all things neceſſarie both for our ſoules and bodies. Sweete Lord, as I am of my ſelf nothing, neither can do anie thing of my ſelf, without thy eſpeciall helpe for my reliefe and maintenance: vouchſafe for thy Sonne Ieſus Chriſts ſake, that as of thy free favour & mercie, thou haſt vouchſafed vnto vs thy creatures, all theſe and manie other vnſpeakable benefits hitherunto: ſo vouchſafe the like loue & tender care towardes vs alwaies heereafter, that wee may proſper in our vocation, and go forwarde in the dailie ſervice of thee, and through the merites of thy Sonne Ieſus Chriſte, obtaine pardon for our ſinnes paſte, and liue in thy faith, feare, and loue hereafter, enjoying all thinges requiſite for our reliefe, through Ieſus Chriſt thy dear Sonne, Amen.

O Lord increaſe our faith.

A ſhort thankſ-giving for the benefites of God.

I Yeelde thee all humble and possible thankes (oh mercifull God) for that thou haste not onelie heretofore tendered the salvation of our poore soules, & by the death of thine onelie Sonne, redeemed vs from death to life: but doest also continue a tender care of vs, preserving vs as the apple of thine eie, from the dangerous assaultes of Sathan, and provydest for vs all things necessarie, deserving more thankes and prayses, than the tongue of men or angels can declare: accept these my prayses and thankesgiuings (oh Lorde) I beseech thee, and increase in mee a dailie desire to prayse thy goodnes: acknowledging all and every good and perfect gift to come from thee, to whome with the Sonne and the holy Ghost, be all honour and vncessant prayse, for ever and evermore, Amen.

O Lord increase our Faith.

A devout Prayer that wee may *alwaies haue consideration that wee* must die: which, as it is good at all times, so especiallie in the time of common plagne or sickneſſe.

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Remember as thou art a man,
So muſt thou die none ſhun it can:
Nothing more ſure, the time vnſure,
Wherefore take heed liue not ſecure.

SYlenas the Philoſopher, having knowledge but by the inſtinct of nature, before the publiſhing of the goſpel, ſaw further into the eſtate of man in thoſe daies, than wee endevour to vnderſtand, living too ſecurelie nowe in the cleare light of the time. For his opinion was, that if we conſider with our ſelues what we are, whereof we are, & what we ſhall be, we could not but lament our miſerable eſtate. Which ſaying of his was merveylous then, when men lived in darkenes, but much more merveilous that it is no better conſiddered & regarded, now in the time of the light of truth. For where we ſhould haue great care to doe wel, wee liue in wicked ſecurity: and where we ſhould haue greater care to die well, we fooliſhlie think to line for ever, and ſo we are oftentimes taken away vnawares. But let vs perſwade our ſelues, & not onlie perſvade, but fullie reſolue our ſelues that we ſhall die, & let vs indeuour to mak an good end: for a good end, excuſe th a bad life paſt: and an evil end, is a greate argument of an evil life, & eternal death. Forſake ſinne, and imbrace death willinglie, ſo ſhalt thou ſeeme happie in this life, and not vnhappie at the houre of death. In the morning think not to liue till night: and at night, think not to liue till morning. So ſhalt thou liue ſo much the more circumſpectlie, and be alwaies ready to die. Account thy ſelfe in this world, but a gueſt that lodgeth for a night, and departeth in the morning and as a wandring Pilgrime of no certain abode. Lift vp thy mind to God, having heere no certain

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citty. For if thou liue ten, or an hundred, or a thousand yeares, there is no help, but the graue must be thine end. Blessed are they that die in the Lorde. Wherefore prepare thy selfe to die not in thine own wisedom, for that wil deceiue thee, but in the wisedome of God, that thy hope may be sure, his ioyes thine, and his goodnesse thine inheritance.

The Prayer.

OH God the onely giver of life, & the maintainer and preserver thereof, & the life after death: graunt mee continuall due consideration, that as this body of mine is builded vpon an earthly foundation, and framed of the substance of dust and claye, which is not durable, the glorie whereof, vanisheth like the floure of the field, which is soone cut downe & withered. The bodie is the mansion, or rather the pryson of the soule, and the same so frayle, weake, and feeble, subiect to so many infirmities, diseases, griefes, and maladies: yea, to so manie causes, that procure the dissolution of body and soule, that death often hapneth when we thinke least thereon: it commeth sodainlie as the lightning: and taketh vs vnawares. Wherefore graunt (oh God of my life) that I may haue such cõtinuall care, fore-sight, and diligent respect vnto the direction of my doings, cogitations and

words, as I load not my poore ſoule ſo much with the burthen of ſenſles ſecuritie, ſin and iniquitie, that the body being ſodainly intangled with the ſnare of death it be caried where there is no reſt, no joy, no comforrt or conſolation: but continuall mourning, weeping, and anguiſh of minde, as the glurton ſpoken of in the holy Goſpell, who going on blindly, looſely, & careleſly, without regard either of thee, or remembrance of his end, in moſt deteſtable covetouſnes, & al kinde of wickednes, was ſodainly taken from his mucke and wealth, which hee had wrongfully gotten, and miſerably hoorded vp (yet denying poore *Lazarus* the crummes that fell, and were taken from his table) was caried by the Divell and his Angels into everlaſting and moſt painefull torments, where was weeping & gnaſhing of teeth.

Oh, my ſweete Lorde, let not mine heart be blinded with the vayle of vanitie, nor mouſled in the delightes of this worlde, ſo intangled in the net of concupiſcence, nor clad in the weeds of wilfull forgetfulneſſe of mine eſtate, that I may be taken as the rich man, who devyſing within himſelfe, to enlarge his barnes, wherein he might convey his graine ſo much increaſing, who ſtanding in his e-

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vill conceit of covetousnesse, thinking himselfmost secure, was taken vnawares from his aboundance, and left his riches hee knewe not to whome. O (most gratious and loving God) an vnhappie ende: where in steede of heavenlie contemplations (which thou requyrest at all times of such as are thine, but especially at the houre of death) there appeared a most horrible intent of covetousnesse, which thou vtterlie aborrest: a manifest token, good Lorde, of forgetfulnesse of his ende, and an argument that hee was the childe of Sathan, but thou shewest mercie to as manie as convert and turne to thee.

Oh my most loving Father, lighten mine eyes, that I sleepe not in sinne, nor wander in darknesse, according to the will of the flesh, that I fall not vnawares into the dungeon of destruction, death, and hell, but make me alwaies readie & willing to come vnto thee, even with desire, when it pleaseth thee to call me, by laying thy hand by any plague or sicknes vppon me: let mee not draw, as it were, backward, when thou invytest mee to the sweete banket of thine heavenlie kingdome, as by thy worde and Gospell preached and revealed vnto vs, which

is an eſpeciall calling of vs: and when I feele my ſelfe diſtempered, greeued, or vexed with any kinde of ſicknes, plague, or diſeaſe, which is another of thy callings, an eſpeciall warning, that we muſte die, or when by courſe of time in extreme age, when wee imagine our end to bee neere. But (Lorde) when I am at my dailie buſineſſe & labour, when I eate or drink, when I am in my beſte temperature and health, in my chiefeſt yeares at all times, and in all places, giue me grace to thinke that death ſtandeth at my elbow, alwaies ready to ſtrike me, that I ſleepe not in ſin and ſecuritie, til the time ſodainlie come of my departure, and ſo be taken vnprovyded, and periſh without repentance. Oh Lord, who can perſwade himſelf to liue long, & ſee many daies, eſpecially in dangerous & contagious times of ſicknes, ſeeing ſo many examples dailie to put vs in minde of death: for in the moſte temperate time of health, ſome at their mothers pappes, by humaine judgement likelie to liue long, ſodainely giue vp the ghoſte: ſome in their youth, ſom in middle years: yea, & when graveſt experience aboundeth, are ſodainly called awaie, and are no more ſeene. All which, notwithſtanding, oh Lord, ſuch is the blindnes of our

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nature, that we think this world a continual being for vs: & covet, even with greedines, to see many daies, where we heape sin vpon sinne, to the over-burdening of our poore soules, seldome, or not at all, thinking to die. But grant, my most sweet Lorde, that as I desire to liue, so I may haue a greater desire to liue well, that I may make an happie ende, abandoning all feare of death, that the cogitation thereof may dwell in peace, within the mansion of mine heart, and when it shal approch neere vnto me, I flie not from it, but may goe forth with joy to meete the same: considering that it is a meane to end my cares, and to begin my joyes: it is the finishing of sorrow, & entrance into blisse, which made thy servante Paule to say, *That hee desired to bee deliuered from the burthen of this life, & to be with thee, wher is nothing but ioyes vnspeakable.* And contrary here on earth, nothing but care and woe, which mooved thy servant Iob to cal this life a war-fare, & this world a wildernes, where is nothing but conflicts between the flesh and the spirit, daily increase of sin, and continuall care of vanities. Oh God, giue vs careful harts to loue thee while we liue heere, giue vs continuall feare, vnfained zeale, perfect faith,

and godly care to do good to al men, & earneſt deſire to come vnto thee, who art the end of al trouble & labour, and the beginning of eaſe: the end of ſtrife, & the beginning of peace: the end of all miſery, and the beginning of all bliſſe: the end of death, and the beginning of life: where-vnto, ſweet Lord, grant, that with vnfained deſire, wee may faithfully endevour our ſelues to come, where thy Son is gone before to direct vs the way: and where thou ſitteſt to judge according to everie mans deſerts, making all thoſe that thou findeſt, with the lampe of true faith, burning in thair hearts, pertakers of the everlaſting joyes therof. In number of whom, oh ſweet Lord, accept me heere, & cleanſe me from all my ſins, that I may appeare amongſt them in the worlde to come, through the ſame Ieſus Chriſt our Lord, in whoſe name I commende my ſelfe into thy handes, to liue for ever in thee ſweete God, Amen.

O Lord increaſe our Faith.

A ſhorte Prayer to be mindfull *and readie to die.*

OH God, in whoſe hands conſiſteth the life of al mankind, for thy Sonne Ieſus

sus Christes sake, vouchsafe to giue mee grace, to set before mine eyes (as a most certaine marke, whereunto this frayle body of mine must tend it selfe) the image of that, which to the faithful is the ende of paine, & the beginning of pleasure: the end of miserie, and beginning of blisse: but to the secure and careless, the ende of their pleasures, and beginning of eternall paines. And vouchsafe (good Lorde) earnest desire of serving thee, and leading my life according to thy will, that whensoever it pleaseth thee to call mee, I be not through feare striken with doubt of condemnation, but even at the laste gaspe, through vnfayned faith in Iesus Christe, may take and haue taste of eternall salvation, that death be not terrible vnto mee: but rather when it commeth, I may with joye receiue the same, in the name of Iesus Christ, mine only Saviour and Redemer.

O Lord increase our Faith.

A short Prayer for al men, at all times necessarie.

Pray thou in faith for eaeh degree,
As God by Iames *commendeth thee:*
So shalt thou prosper in thy waies,
And liue forth many and happy dayes.

THe Letanie is a prayer for the eſtate of all men in generall: and ſet out for the vſe of the whole Congregation, as it wer with one mouth & with one voice, to be pronounced together, begging at the handes of God, not onely pardon for our manifold ſinnes, but alſo craving things neceſſary, aſwell for them that are abſent as preſent, yea, for all men a thinge moſt commendable and godlie, and as S. Iames willeth vs to pray one for another, that wee may bee heard of God, for the prayer of the righteous availeth much. Loue thy neighbour as thy ſelf, ſaith S. Paule, & pray inſtantlie for all men. We ſee then that it is not enough for vs, neither are we diſcharged, praying only for our ſelues, but we muſt pray for all men. And becauſe the zealous may (without the ſo often repetition of theſe words Good Lord deliver vs, &c. And we beſeech thee &c.) priuatly vtter his godly deſire of the proſperitie of his Chriſtian brethren, without anſuering himſelf. In thoſe reſpects I haue thought it not amiſſe, to contriue it into this praier following: the which I pray the reader willinglie to accept, and to vſe it faithfully and often, as time and occaſion ſhall ſerue.

The Prayer.

OH Almightie God, the Father of all that beleeue in thee, haue mercie vpon vs, who moſt miſerablie haue offended thee. Remember not our offences, nor puniſh vs according to the multitude of our ſinnes. Pardon vs, and ſpare vs, (good Lord) whom thou haſt redeemed with the bloud of thy Sonne: direct al our cogi-

cogitations, & actions, that we giue none occasion of thine anger towards vs for ever. Mercifully saue & defend vs from sin & mischiefe, from the crafts & assaults of Sathan, from thy displeasure, & eternal damnation. Good Lord, for thy mercies sake deliver vs frō darknes of mis-belief, from hautines of minde, from malice, envie, hatred, and double dealing, from evil motions of our corrupt flesh, and from al worldlie vanities. Saue vs from plague & pestilence, from extreame hunger and famine, from soddaine death, from heresie and false doctrine: and grant vs alwaies will and ableneſſe to fulfill al thy moſte godly commandements, with a cleare & pure heart.

Be present with vs (good Lorde) in all our troubles, vexation of minde, and at the houre of our departure hence. And for thy meere mercies sake, be thou favorable vnto vs, in the daye when we muſte giue account of our life past, that we bee not rewarded according to our deserts, but for the merits of thy Son Iesus Christ may enjoy eternal salvation. Oh moſte merciful and ever-living God, I a moſte miserable & wretched sinner, here humbly prostrating my selfe before thee, beseech thee to listen to my petitions. Grant

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vnto thine vniverſall Church, godly and devout Preachers of thy word & Goſpel, that it may daily increaſe in vertuous & godly government, growing & proceeding from faith to faith, truely knowing thee, & vnfainedly ſerving thee. Grant vnto thy ſervant *Elizabeth* our Queene, true vnderſtanding of thy will, and vnto her Counſel, knowledge and wiſedome, that vnder her, for her, and in thy name, they may eſtabliſh godly lawes, ſtatutes and ordinances, for our good and godly government: and vnto all thy people grace continually to fulfill the ſame. Be thou (good Lorde) her defender in all aſſaults of her enemies, and ſo rule her heatte in thy faith, feare, and loue, that ſheemaye alwaies ſeeke to advance thine honour and glorie, deface ſuperſtition, errour, and falſe religion, and ever bee able to vanquiſh and over-come ſuch as aryſe vp againſt her or ſeeke the contrarie. Lighten the heartes of all Biſhops, Miniſters, & Paſtors of thy Church, with right vnderſtanding and ſincere knowledge of thy worde, that they may not onelie in ſpeech & doctrine, but alſo by their life and converſation, ſoundlie and ſincerlie vtter the ſame, and cauſe the ſame to be taught and publiſhed to the true edifica-

fication of thy people. Oh Lorde, let not such as are put in authoritie to see the due execution of thy lawes, be slowe, negligent, or ignorant therein, but indued with grace, wisedome, vnderstanding, and boldnesse: may execute justice, and maintaine thy trueth, without affection, favour, or respecte of persons. Vouchsafe to indue vs all with continuall vnfayned good wil one towardes another, that we may liue all the daies of our life in vnity, peace, and godlie agreement, pleasing thee by living according to the rule of thy blessed commandements. Graunt vs, (oh lord) a fervent desire to be wher thy worde and Gospell is preached & taught, and indue vs with thy graee, to heare & beare awaye, and not onelie to heare & beare away, but to expresse the same in our life and conversation, that the trueth of thy Gospell, which is the fruite of thy holy Spirite may daily increase in vs: & call home all wandering soules, which are caried into blindnesse, by the subtilty and procurement of Sathan, and his wicked ministers, following strange Gods, & worshipping that that cannot avayle in their distresse. Giue them (oh I orde) repenting heartes, converting the soule. Shew them thy true light, that they seeing

ing it (though a far off) may by little and little attaine vnto the perfecte enjoying of the ſame. Strengthen all them that haue taken holde of thee, by true faith & pure religion, that they fal not frō thence by deceivable ſhew of any counterfeit ſect. Comfort thoſe that are weake, and lift vp thoſe that are down, that they by thee, & thou by them, maieſt beate down, & keep Sathan vnder our feet Vouchſafe (good Lord) to giue ſuccour, helpe, & comforte to all ſuch as are in any kinde of afflictiō, danger, neceſſitie, or tribulation. Preſerue and keepe ſafe all ſuch as labour or travell by ſea or land, for the benefite of our common-weale. Strengthen all wemen with childe, and ſend them good deliverance: comfort all them that are ſicke, and giue thē either patience to beare it, or mitigate their griefe: giue health & nouriſhment to yong children, and graunt them grace to go forward in nurture & knowledge of thy will. Lorde, we beſeech thee to ſhew compaſſion vpon all ſuch as ſuffer impriſonment, and giue them delyverance, at thy good pleaſure. Provyde (good Lord) for ſuch poore children as are fatherleſſe or helpleſſe: conſider the cauſe of all Widowes, and bee helpful to them in their diſtreſſes. Lorde haue mercie

cie vpon all men, forgiue our enemies, & such as persecute vs, and if it please thee turne their heartes. Fructifie those things on earth which thou hast appoynted for our vse, and so increase the same, that wee may enjoy the fruites thereof with sufficiencie for our necessities, in time conuenient. And vouchsafe to giue vs grace to fall down vpon the knees of our harts, with vnfained repentance of our sinnes, that wee may obtaine at thy mercifull handes, pardon for our offences, negligences and ignorances: and vouchsafe to indewe vs with thy holy Spirite, that we may goe forwarde in the dailie amendement of our liues, and gouerne the same according to thy will, vnto our liues ende, Amen.

Oh Sonne of Almightie God, we beseech thee to heare vs.

Oh Lambe of God that takest away the sinnes of the worlde, graunt vs thy peace, and haue mercie vpon vs.

O Lord increase our faith.

A Prayer for the true obseruation of the Commandements of the Lord.

Pray

Pray that thou maieſt fulfill the will
Of him whoſe hand defends thee ſtill,
And theſe preceps forget thou not,
Which Moyſes for thy ſafetie wrot.

BLeſſed is the man (as ſaith David) that delighteth in the Law of the Lorde, and meditateth therein day and night, hee ſhall be bleſſed in his goodnes, in all that he taketh in hand, at his going out, and his comming in, and in al things. But contrariwiſe, he that declyneth from his commandements and neglecteth them, ſhalbe accurſed in al his waies, and nothing ſhall proſper with him, although for a time it floriſh in ſhew, the ende of the ſame will be evil. And therefore David in his prayers (conſidering his owne infirmitie) beſought the Lord to inſtruct him in his commandements, ſaying. Make me, oh God, to vnderſtand thy lawes and meditate vppon all thy woundrous workes: yea, his delight was in the commandements of God. And Salomon ſaith, That he that turne h away his eares from hearing the lawe, his prayer ſhall be abhominable. For it is the will of God, that we ſhould keep his Commandements. Praye therefore that God will ſtir vpin you an vnfained zeale in al your doings and enterpriſes, to obſerue the Law of the Lorde: which none without the eſpeciall helpe of the Spirite of God can doe: Praye therefore for the aide of the holy Ghoſt, to do the will of God. But we may not think that wee can perfotme the law of God ſo ſodainlie, as nothing ſhalbe found amiſſe in our doings, though we bee never ſo precyſe, for then wee deceiue our ſelues, for we are all ſinners: and therefore what we want in performance of the will of God. Chriſt is readie with his merites to anſwere for vs: yet may we not

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be therefore dissolute and retch'esse, but studious in the commandementes of God: and for that to performe them to the vttermost we be vnlikelie, we must craue Gods assistance to do it, as far forth as possible we may.

The Prayer.

OH Almightie Iehovah, God of heaven & earth, who hast promised thy self even from the beginning: to be our Lord & our God, our shield & our fortres, our buckler & defence, our castle & refuge: who hast brought vs with a mightie & stronge hande, with an out-streatched arme, out of the land wherein wee were strangers: wherin we lived in bondage, vnder the yoake & tyranny of Antichrist and Sathan, into the lande that floweth with the milke and hony of true Religion, wherewith thou feedest the soules of thy faithfull ones to their vnspeakeable comforte, Graunt, that as through thy meere mercie & loue, thou vouchsafedst to bring vs into this world, and to frame vs to thine own image and likenesse, so may wee account thee as our onely God, worshipping none other besides thee, making to our selues none Image of any likenesse: either of things aboue, or things beneath: nor bowe nor seeke

ſeeke helpe at the handes of anie (as a God) beſide thee, who as by thy mightie power thou broughteſt the children of Iſraell out of Ægypt, by the handes of *Moyſes* and *Aaron*, where they were in bondage, where they were continually oppreſſed with ſundry kindes of vexatiõs both of body & mind: ſo thou haſt vouchſafed to bring and deliver vs, from a greater bondage, ſeruitude, & ſeruery, euen from the power of Sathan, vnder whoſe tyranny we reſted: & now eſcaped, not by any other pollice, ſtrength, or power, but by the bloud ſhedding of thine only Son Ieſus Chriſt, who tooke vpon him the death of the Croſſe for our ſakes, to bring vs from darkneſſe (wherein wee walked according to the will of the fleſh) to the true knowledge of thee againe, & to redeeme vs out of the bondage of ſin, into the land of righteouſnes, from blinde ignorance, to the bright ſhining day ſtar of thy heavenly wil. who art not onlye a moſt loving & gentle father, but alſo a moſt ſharpe puniſher & reuenger: who art not onely deſirous that wee ſhoulde come vnto thee, but alſo art moſt ſealous over vs, leaſt we ſhould ſeeke or follow any other Gods beſides thee: yea, in all our afflictions and troubles, thou wilt that we

wee seeke onely vnto thee,& being relieved,to attribute the onely meane thereof vnto thy selfe,wherby thou hast promised to be mercifull vnto thousandes that loue thee,feare thee, seeke thee, & trulie take hold of thee,as their onely God. And again,threatnest vengeance vpon the third & fourth generatiō of them that hate thee & follow strange Gods, neglecting thy commandements.Oh sweet God,vouchsafe that we neuer put our feet towardes any strange Gods,appeare their helpe neuer so likely or plentiful: but that it maye both now and ever continue in our harts, to confes both in worde & conuersation, that there is none other God besides thee, who art a most gracious & loving father. Haue mercie vpō vs, O Lord haue mercie vpon vs,and so vouchsafe to direct vs in al our doings,cogitations,& words,as wee may alwaies,& in all things,fulfil thy wil, without taking thine holy & most glorious Name in vaine,by blasphemous speeches,dishonoring the same.Keep vs(most loving Father)not only frō the most detestable sin of perjurie, wherby thine holie Name is often defaced,& as it were trodē vnder-foote, as in making it the author of abhominable falshoods & lies, but frō al frivolous & vaine oathes , which (to the

the great griefe of thy children, and diſhonor of thy Name) are moſt vncomly in the mouthes of ſuch as vnreverently and raſhlie vſe it, even ſo common ſpeeches, without any vrgente cauſe or matter forcing: whereby they fal into the moſt hainous ſinne, of taking thy moſt glorious Name in vaine. O Lord forgiue vs, and graunt that wee may vſe ſuch a reverent manner, and godly order in tryal of matters in controverſie, as we may be alwaies true hallowers, and not abuſers of thy Name therein. And foraſmuch, as thou within ſix daies, didſt finiſh all things in the beginning, & in the ſeaventh day, did reſt from the ſame labour, commanding vs to obſerue the ſanctification of the ſame for ever: and to reſt from al labours, travels, and worldlie buſineſſe: and not only our ſelues, but alſo al other whome thou haſte committed to our charge, as ſervants, oxen, aſſes, and ſuch like. Grant that we may not onlie lay aſide al worldlie cares & buſineſſe on the Sabboth day, reſting our wearied members, but may in all things ſanctifie & keep it holie, with godlie exercyſes, divine prayers, and heavenly meditations, with carefull and diligent regarde to the avoyding of al wanton paſtimes, fooliſh & vncomely exer-

ci-

cises, and vnlawfull practises: whereby oftentimes, the affection being moved to impatience, powreth forth choller to the dishonouring of thee. Let our conversation be altogether modest, mortifying our owne desires, wholly applying our selues, not onely on the Sabboth day, but all the weeke, yea, all our whole life, to the service of thee, to the honouring & glorifying of thy name, to the benefite of our soules, profite of our neighbours, & due reverence to our Parentes, whome thou haste commanded vs to honour, loue, and obey, as the instruments of our beginning, thou being thē work-mā. Grant Lord, that we truly & vnfaynedly reverence thē, as thou willest we should, that wee long continue vppon the earth, not in the number of careles & disobedient childrē, in whom resteth no thankfulnes for so great benefits, had and received at the hand of their parents, from whom thou hast said, thou wilt withhold thy blessings, & altogether depryue them of their libertie and living. But grant that we may so ordour our selues by thy grace, both to them & to other our superiours, & so shal we receiue at thy handes many good gifts, and length of daies heere, according to thy will.

Let it likewiſe pleaſe thee (oh Lorde) for to confirme thy bleſſings in & vppon vs, as that it may goe well with vs all the daies of our liues. Take from vs (ſweete Lorde) all deſire of revenge, all rancour, malice, & hatred, leaſt the divel, (who readilie ſtandes to prick vs forward to a deſperate minde) procure vs to ſlay the innocent. We beſeech thee Lord, let not at anie time ſuch evil imaginations enter into any part of our harts, leaſt we (giuing our ſelues ouer thereunto) looſe the raynes of our naturall diſpoſition, which is ſo inclyned to wrath, that vnleſſe the ſtrength thereof be ſubdued, or the venemous ſting thereof pluckt out, by vertue of thine holy Spirit, it prevoke vs to waite opportunity to wracke our malice with violence, vpon ſuch as by ſmall occaſions haue offended vs: yea, & by little and little break out into the flame of deadlie hatred, & ſo ſeeke to deſtroy the innocent.

O Lord forbid it, & keepe vs from the moſt pernitious ſin of adulterie, which being ſo odious in thy ſight, thou cauſedſt to fall in one day for the ſame, 23000. But indue vs with thine holy ſpirite, that wee may keepe our bodies cleane and vndefiled members of thee, being indued with perfect charitie, may abandon all occaſi-

ons

ons that may procure vs to offende thee, retayning a godly behaviour which thou so directlie loveſt: & expell evil concupiſcence, which thou ſo much abhorreſt.

O merciful God, vouchſafe to keepe vs frō taking any thing by indirect meanes from any man, whom we ought to loue as our ſelues: the deſire whereof (good Lord) proceedeth often by ſcarſitie and want, by povertie & neede: which indeed thou art able & willing to relieue without any ſuch vnlawfull meanes: & therefore I beſeech thee to graunt vs a ſufficient & neceſſary portion, or elſe conſtancie & vnfained hope in thee, to be relieved in thy good time, & vtterlie to deteſt the horrible ſin of ſtealing, for thou haſte promiſed never to faile nor forſak vs, calling faithfullie vpon thee, in time of our neceſſitie. And as we ought to beware of taking any thing from others by ſtealth: ſo likewiſe vouchſafe vs grace, when any occaſion ſerveth, or matter forceth, to beare witneſſe of the truth, in any controvercie betweene brethren. Grant vs heedfull mindes, to deſpoſe and teſtifie that which is trueth, according to our knowledge, without reſpect of abilitie, friendſhip or favoure of the one, or the enuie, malice, or povertie of the other. And

graunt

grant we raiſe no falſe accuſation or ſlā-ders vpon any man, cōſidering that the ſame faule wherof wrongfully we accuſe another, ſhalbe imputed great vnto our ſelues. but that we may keep our mouths from ſpeaking any thing hurtfull vnto others, & ſhew our ſelues helpfull both in word & deed. And like good men, muſe & meditate bfeore hand, what we ought to ſpeake, not letting the brydle of our lippes looſe, to babble out that which firſt commeth into our mindes: and that wee may contente our ſelues with our eſtates, and that whatſoever thou ſendeſt, without any vngodlie deſire of any thing that belōgeth vnto our neighbours. And graunt vs thine eſpeciall grace, evermore trulie to obſerue, and faithfully to fulfill all thy moſt godlie commandements, in the name, and for the ſake of thy Son Ieſus Chriſt. In whoſe name, aſwel for grace to keepe thy Lawes, as alſo for all neceſſities for bodie and ſoule. I heartilie pray thee by that prayer, which hee hath ſet downe in theſe words.

Our Father which art in heauen, halowed be thy Name: thy kingdome come: thy will be done in earth as it is in heauē: Giue vs this day our dailie bread: & forgiue vs our treſpaſſes, as we forgiue them that treſpas

trespasse against vs: and lead vs not into temptation, but deliuer vs from euil, Amen

O Lord increase our Faith.

A short Prayer to fulfill the Commandements.

FOrasmuch, eh God of all wisedome & mercie, as thou for our direction & godlie living, haste by the hande of the Prophet, set downe & descrybed vnto vs godlie instructions for vs to followe, promising to blesse them that keepe the same, & to punish the breakers thereof; I most humblie pray thee to vouchsafe vs not onelie diligent care, and daily indevour, but especiallie grace to fulfill all thy Lawes, according to thy blessed will in all things, through Iesus Christ, Amen.

O Lord increase our faith.

A Prayer for the true ordering of worldlie riches, verie necessary for *such as God hath indued with the* wealth of this worlde.

Euen as thy wealth increaseth so
Pray, that them well thou maiest bestow,
For they that haue their wealth at will,
Are plagued worse vsing it ill.

Our

OVR Lord and Saviour Iesus Christ, the fountaine of all liberalitie, giueth an hundreth fold in this life, and life everlasting in the world to come, to all such as shall for his sake, forsake al worldlie goods vnfainedlie, to follow him. Commanding vs to be readie to giue, and glade to distribute to the necessitie of others, & that not vain-glorously. For he saith in the 7 of Mathew, that the left hand should not know that the right hand giueth. But giue and it shalbe given thee, and minister vnto the holie ones of God, and it shal be rewarded thee. Breake thy bread vnto the houngrie, giue drinke vnto the thirstie, &c. And take heed when thou giuest, let it be for Gods sak, who hath given thee to are, to the end that thou shouldest extend thy liberalitie to the relieue of the necessitie of his Saints, neither grudgingly, nor by compulsion, nor for praise or vaine-glorie, but with modestie and zeale, concealing thy good deedes, and thy heavenlie Father shall reward thee openlie. Covet not to be rich, least thou fall into temptations, & into manie fooliſh & noysome lusts, which droun men in perdition and destruction: for the desire of money, is the roote of all euill, and causeth men to fall from faith, to pearce themselues with manie sorrowes. Therefore while we haue time, let vs do good vnto all men, & chieflie to those that are of the household of faith. Be doers of the word, & not hearers onely, deceiving your selues. Trust not in vncertaine riches, but in the living God, whose handes preserue the poore aswell as the rich, not respecting the person of the one, more than of the other: he regardeth and carefullie prouydeth for the needie & those that are in necessitie, that trust faithfully in him, and sendeth the rich man empty away at the last. Therefore, to do good, & to distribute forget not, for with such sacrifice God is pleased. The

The Prayer.

OH bountifull God, and moste mercifull father, I thanke thee, for that although I came into this worlde naked, bringing with me, not so much as one rag to cover this fillie and weake bodie of mine, wanting sustenance and foode, without the which (sweete Lorde) life cannot indure. I haue received the same at thy mercifull hand, & that most largelie: the one to cover and keepe my naked members from shame, from parching heat in the Summer, and extreame colde in the Winter: and the other to feede and nourish mee, in so much as I haue by neither of these extreamities fainted or decayed to this daye. I haue not cõtinued in nakednes, wherein I was borne, but in warme and necessary cloathing, not in hunger, but in fulnes: not in scarsitie, but in aboundance, and sufficiencie of all thinges: not in want, but in wealth, not in labour, but at ease: not among the loweſt, but with the higheſt, which blessings of thine, oh Lord, I confesse, were not gotten by my owne industrie and paines, not by my owne pollicy or wisedome, nor bestowed on mee for mine own sake or deserts, who am borne in sinne, but were sent from thee, as thine

owne free bleſſings farre paſſing the capacitie of man, by wiſedome to comprehend, by labour to gette, or by pollicie to purchaſe, but onely by thy bleſſed prouidence, ſetting thy helping hand vnto the godlie induſtrie of ſuch, as by their vocation and juſt trauaile ſhall indeuoure to gether the ſame, which is thine onely and bountifull gifte, as alſo where thou giueſt and bleſſeſt the children with the inheritance of their parents in thine vnſpeakable bleſſing. And therefore, graunt ſweete Lord, that as thou haſt freelie beſtowed theſe thy giftes vpon me without any deſerres of mine: ſo grant that I may duelie conſider the mutabilitie, the ſlipperie hold and vnconſtancie thereof, & with ſuch feare and reuerence vſe them, as the feare of alteration doe not loade & encomber my mind with ſuch vngodlie cares, as driue worldlings ſeldome to reſte without ſome doubt and perturbation of minde, breeding within them diuers great inconueniences: as hautineſſe of minde, contemning others of inferiour conditions, with a grudging diſdaine of them, in reſpect of themſelues, puffing vp their hearts with arrogancie, vaine-glory, exceſſe, gluttonie, and finally, leading them to all kinde of vices, making them

them even to forget themselues & thee, being ledde by the indirect rule of their owne proper nature, which is altogeather contrary to thy will. But forasmuch as these our worldly riches doe tende either to the winning or loosing of thy favour and loue, and thy loue is the end of our happinesse: graunt vnto mee & all men thy grace and assistance, in bestowing, ordering, and occupying, these terrestriall things, that neither the loue of worldly commēdation, or prayse of men make mee prodigall in spending them, nor the feare of couetousnes drawe mee to hoorde and laye them vp, to canker and ruste, and that where it may be takē with theeues, but as I haue plētifull, so I may be liberall, distributing according to the portion thereof, vnto the necessitie of others, as the cause of their neede and mine abilitie shall require. And as it pleaseth thee to increase our stoare, so make vs more and more thankfull, and more readie to giue, enduing vs with the more humilitie, gentlenesse, and pittie, stretching forth our handes with a glade heart, to helpe the helpelesse, to feede the hungrie, to cloath the naked, to comforte the comfortlesse, that these thy bountifull guiftes bee not bestowed

vppon vs in vaine. That wee bee not in caſe like the riche man, ſpoken of in thyne holie Goſpell, turning our eyes from the begging cryes of poore Lazarus, but may willinglie imparte ſuch thinges, both of our table and ſtore, as it pleaſeth thee to beſtowe on vs, vnto the neceſſitie of the poore: and take from vs all hardneſſe of heart, and extreame dealing towardes ſuch, as by anye light offence haue diſpleaſed vs: Conſiddering, that wee are of our ſelues as the loweſt, meaneſt, and weakeſt, and not to diſdaine the ſimpleſt: alwaies weighing our beginning, our preſent eſtate, how it may pleaſe thee to alter it, and what may befall vnto vs before, or in the ende: as alſo, to bee mindeful of ſuch as are of lower eſtate and calling, yea, of the worſt and pooreſt, and to doe for them the beſte wee may: and as occaſion ſhall require, without overcharging any that for their relieſe ſeeke anie thing at our handes, that in the end, wee may bee founde good and faithfull ſtewards of that tallent which thou haſte put vs in truſt withall here.

Oh Lorde, make mee willing to forgiue them that offende mee, acknowledging my ſelfe a thouſande wayes

more

more offencible vnto thy majestie. Pardon me oh God of thy mercie, and giue me grace to amende mine euill and corrupt life, and let mee not by mispending and abusing thy guiftes heere, make forfayture of so precious a dwelling place as thou through the bloud-shedding of thy Sonne Iesus Christe, vouchsafedst to all such as shewe themselues faithfull stewardes of thy talents heere. Make me to considder (good Lorde) the vanities of this wretched worlde, and giue mee thy grace daylie to contemplate, and in faith to beholde the faireneſſe, beauty, & certainty of thine heavenly kingdome, that I may grow dailye in hatred & contempt of this vale of miserie, & the vaine pleasures thereof, and bee readie at thy fatherlie call, to come vnto thee, willinglie bearing the burthen, which this worlde continuallie chargeth mee withall.

Oh almightie and mercifull God, giver of all good thinges, and the taker of them awaie againe at thy good pleasure: make mee in prosperitie alwaies thankefull: and if thou visite mee with povertie, indue me with perfite patience, that the delight of the one lull mee no, a sleepe in the cradle of securitie, nor

the heauineſſe and griefe of the other, waken mee with the daungerous darts of diſpaire. Strengthen mee, good Lord, for thy Sonne Ieſus Chriſtes ſake, and helpe mee in this my great accounte which I haue to yeelde at the laſt & finall audite, and which I am to make before thee, the high ſtewarde of my ſoule, when and where there ſhall bee nothing lefte vncharged, but ſhall be forced to account receites and actions, which I little think on nowe, and prooved even then to bee parcell of that whereof thou madeſt mee ſteward heere.

Graunt therefore, gracious Lorde, that I may not beſtow my tallent, onely to mine owne vſe and behoofe, but to the furtherance & helpe of them that ſtāde in neede thereof: That in the ende thou maieſt with this comfortable ſaying receiue me: *Oh thou faithful ſeruant, ſeeing thou haſt bene faithfull ouer a little, I will make thee ſteward ouer a great deale:* euen partaker of that place which thy ſon hath purchaſed. In hope whereof, I doe wholy yeelde and commende my ſelfe and al that I haue vnto thy hands, praying thee to directe mee by thy grace and wiſedome, to the beſtowing it according to thy will, in the name of thy Son Ieſus Chriſt,

Christ, to whome with thee and the holy Ghost, be continual laude & prayse for ever and ever. Amen.

O Lord increase our Faith.

A short Prayer to vse wealth as we ought.

OH God Almightie, the giver of all good thinges: the onelie stay of mankinde, their guyde & comforte: giue grace vnto mee thy servante, that as thou haste blessed my stoare, & increased my wealth in so muche as I haue not onelie that which may suffice mine owne necessarie wante, but haue also sufficient to releeue others in neede. Dryue from mine heart all naturall desire of more, and giue mee a will, to distribute, and according to the aboundance of my wealth, to feede the hungrie, to cloath the naked, and to doe all thinges else which thou requirest of them, on whom thou bestowest the blessing, to the furtherance of godlines, & not to liue to my selfe, & for my selfe onlie, but to the helpe of all that want my furtherance: that laying vp a good foundation, in the ende I may leaue the world willinglie, and purchase through Iesus Christ thy kingdome eternallie, which for his sake graunt vs sweet God. Amen.

O Lord increase our Faith.

A Prayer to be ſaid of a woman with chide.

As Eue thy Grandame cauſed thy thrall,
Pray to the Lord, eaſe it he ſhall:
For as by Eue thy thraldome came.
Chriſt Ieſus ſince, did eaſe the ſame.

PRay that God may mitigate the paines of your trauaile, which (by tranſgreſſing of your grandmother Eue) God hath ſaid to be great, ſaying vnto you al. In ſorrow you ſhal bring forth your children. And you dailie ſee, that the extremity thereof doth often end the daies of many, who before the houre of their trauaile were healthfull and ſtrong. Wherefore, thinke it a parte of great wiſdome, to prepare and addreſſe your ſelues againſt the hour, as againſt the time of death: for without the merciful help and fauoure of Almighty God, you cannot eſcape death. But God is both mighty and merciful, he can and will deliuer you happelie, if you ſerue him truelie. Wherefore, I wiſh that as many as are in that caſe, do betake them humblie on their knees vnto Gods wil, in hearty praier for his aide, without whoſe out-ſtretched arme no womans helpe can be availeable in that behalfe: Pray therefore, pray, that God of his tender mercy, wil vouchſafe you an houre, wherein you may be happelie deliuered, and be made ioyfull mothers. God is the beſt Mid-wife, the beſt nurſe, & the moſt comfortable guide of all them that depend vpon him in their trauaile.

The Prayer.

OH mercifull God, and omnipotent father, maker and creator of all things, who

who in the beginning haddest placed mankinde in most vnspeakable happines, where they should haue continued, had not our first parents broken thy precepts and wil, whereby they procured thy heauie indignation against themselues and their posterity for ever, so that the earth for their sakes was accursed, denying thinges necessarie for their vse, without their great labour, industrie, paines, and sweat of bodie.

And vnto vs the daughters of *Eue*, for her transgression, thou hast adjudged most grieuous paines and tormentes of body in the trauaile of child-birth, saying: That in sorrow and great paines we should bring foorth our fruite. A heauie sentence thou knowest it is, oh Lorde, & wee feele it to take sharp effect in vs. But (sweet Lord) forasmuch as thou art almightie, and bringest all thinges to passe, according to thy good pleasure, and shewest thy selfe in nothing more omnipotent, than in the conceiving, forming, and bringing mankinde into the world, which (although it were in the beginning moste easie) yet by the subtilty of our continual enemie Sathan, in causing our first parents to transgresse thy commandement, and to breake thy wilt by

tasting

taſting the forbidden fruit, it is now moſt painefull, grieuous and perrilous: Inſomuch (oh Lorde) as without thine eſpeciall grace, favoure, and mercie, it is altogeather impoſſible for vs a weake ſexe, frayle woman, to beare and abyde the ſame, our imperfection and feeblenes is ſuch, as of our ſelues wee are not able to indure the leaſt, of all the pangs and ſorrowes that doe accompanie this kinde of travaile. Wherefore (ſweete Lorde) mine humble & heartie deſire vnto thy majeſtie, is: for Ieſus Chriſtes ſake, that thou wouldeſt vouchſafe to extende vnto me, and to all women in this my like caſe, thy mercie and loving favour, to mittigat the paines thereof: that wee may be able patientlie to indure & continue the panges of our travaile, at the houre appoynted. And make that eaſie and light vnto vs, which our own deſerts haue made ſoure, that the burthen wherewith I am nowe loaden, may graciouſlie be delivered from my weake bodie.

Send vs all (good Lorde) happie delyuerances, that wee may bee made joyfull mothers. And vouchſafe vnto mee, and to all that haue conceived, and bee with childe, ſtrength to bring forth that which thine omnipotencie hath ſo wonderfully

wrought

wrought in vs. Be present with vs in our travailes (oh Lorde.) Helpe vs most mercifull God, and mightilie deliver vs. Let thy power, might, and loue, bee no lesse manifested in deliverie, than in the forming of thy creature: that being through thy goodnesse made gladde and joyfull mothers, wee may obtaine our perfect strength againe, and liue to prayse and please thee for evermore, Amen

O Lord increase our Faith.

A shorte and moste necessarie *Prayer, alwaies to be said of one with childe.*

OH Lorde, whose goodnesse we haue offended, & deserved infinit plagues: looke vpon mee and pardon mee: lay aside thy justice, and shew thy mercie: let mee enjoye the benefite of thine helping hande, and not feele the waight of thine heavie hande. Favourably lighten mee of this heavie burthen, in thy good and gracious time, and in the houre and instance of my deliverie: bee presente with me (Lord) and tender my safetie, through Iesus Christ. Amen.

O Lord increase our faith.

A thankeſgiving to God after the deliuerie, to be ſaid of the women that are preſent.

As God hath now deliuered thee,
So well thy prayſe deſerueth he:
For if he had not ſtood thy friend,
Thoſe pangs had brought thee to thine end

FOraſmuch as it hath pleaſed Almighty God of his great goodneſſe, to giue thee good deliuerance, and to ridde thee from the great paines & perill, wherewith thou were euen now afflicted: fall downe, humble and proſtrate thy ſelfin heart, with the reſt that are preſent, giving no leſſe vnfained thanks vnto his omnipotent Maieſtie, for his holie helpe in ſaving thee, then thou diddeſt or oughteſt to praie for his aid happelie to deliver thee: & let not the ioy or glad-tidings of a ſonne or daughter borne into the world, or the departure of them, ſo much poſſeſſe thine hearte with ioy or heavineſſe, but that it may be alwaies readie to giue praiſe to God for thy ſafe deliverie. Learne of Hannah, who being delivered of a ſonne, gaue harty thanks to God. And thinke not that (the extreame plunges of the very birth being paſt) thou art preſentlie acquited of all dangers, for the weakneſſe, frailtie and rawneſſe of your health, is many daies after great. And therefore, whatſoeuer thou bee (tendring thine owne ſafetie) praiſe God continuallie, praying for ſtrength, and he will giue it thee, For vnthankfulnes is a mean to purchaſe (in ſteed of Gods favour) his indignation, to puniſh thee a new. Praiſe the Lord with thankes, it is a ſacrifice acceptable to him. And thinke not thy ſelfe diſcharged of great cauſe to thanke him, by whoſe meanes thou haſt thus proſperouſlie conceived, & happelie bene delivered.

The Prayer.

OH Almightie and mercifull God, the onely ayde, staye, and comforte of all those that truste in thee, the principall helpe of them that feare thee: wee giue thee most humble, heartie, and vnfayned thankes, for that thou hast vouchsafed to deliver this woman *N.* thy servant from the great paines & travaile of childbirth, which are so great, so grievous, and so dangerous, that even by thy owne words they are saide to be most greevous: Insomuch (sweet Lord) as whensoever thou settest foorth in thine holy scripture, anie great paine or danger, thou resemblest it alwaies to a womans paine in travaile.

Therefore we confes & acknowledge, that wee in the behalfe of this our Sister, are so much the more bounde vnto thee, so far extending thy furtherance & helpe to her delyuerie, from such extremity & anguish: wee fall downe even vpon the knees of our heartes, with vnfained thāks for this moste mercifull worke of thine, humblie beseeching thee (moste loving & mercifull God) as thou knowest, that although shee be delivered of this heavy burthen, yet great paines and daungers continue, which without thy most sweet mi-

mitigation thereof, will dryue her to further griefe & ſorrow, even to death. We humbly beſeech thee therefore, to conſider of her eſtate, and of thy goodneſſe vouchſafe to mitigate and aſſwage the ſame, that ſhee may be able to beare it with perfect patience & continual thanks for the happie deliverance.

(a) Omit the reſt if the child be departed ſaying the lords prayer, and the reſt at the end thereof.

(a) And foraſmuch, O ſweet Lord) as the tenderneſſe and miſerie of mankinde is ſuch, that they cānot of long time after their birth, attaine to anie meane to helpe themſelues, but wanting the diligent aide & attendance of the mother and Nurſe, they ſoone periſh. We beſeech thee to ſtrengthen this little infant and tender babe now come into this vale of miſerie: and if it be thy good pleaſure to vouchſafe it life & longer abyding heere, graunt it ablenes and ſtrength, to receiue ſuch foode and nouriſhment, as thy prouidence hath aſſigned for ſuch little infantes & ſucklings: And ſo increaſe with in the pap of the mother (or Nurſe) ſuch nuriturie, as may bee ſufficiente for the maintenance of the life & health therof, working with ſuch effect, within the bowels of the tender infant, as it may ther-

by

by grow more and more to the estate of man, according to thy good pleasure, & strengthen both the mother and the infante, that they may both growe to such perfecte health and ablenesse, as the one may giue, the other take sufficient sustenance for the preservation of life, & increase of strength, through thy mightie power and working.

For which, sweete Lorde, and for all thinges else necessarie for them, and for all other in their like case, wee pray vnto thee, as thy Son Iesus Christ hath taught vs saying: *Our Father which art in heauen halowed be thy name: thy kingdome come: thy will be done in earth as it is in heaue: Giue vs this day our daily bred, and forgiue vs our trespasses, as wee forgiue them that trespasse against vs, and lead vs not into temptation, but deliuer vs from euil. Amen.*

Oh Lord receiue this woman thy seruant & euermore mightelie defend her. Oh lord blesse this little babe, and receiue it into the number of thy children. Oh Lord, guyde it euermore to the ful obtayning of thy fauour and mercie, and to the perfect fulfilling of thy wil, all his daies, Amen. To thee be all praise for euermore, Amen.

O Lord increase our Faith.

A Prayer for wisedome.

As worldly wisedome seeketh nought,
In time of neede that vaileth ought,
So heauenlie wisedome worketh still,
The things that please Gods heauenly will.

WIsedome (saith S. Augustine) is the knowledge how to choose those thinges that are good, and to auoid those things that are evil. And Aristotle defineth it to bee a vertue of the minde, whereby those graces are obtained, which tend to the felicitie of this life & the life to come. Thomas Aquinas saith, that wisdome is the mean whereby we are reconciled vnto God. And S. Ierome saith, in his 71. Chapter, that every man is a beast by his owne knowledge. But the wisedome that is from aboue is pure, peaceable, gentle, easie to be intreated, ful of mercie & good fruits, without grudging and dissimulation. It is a iewel vnspeakable, more precious then gold: a more excellent thing then it no man can attaine vnto. For what more excellent thing can we craue at the hands of God, then that whereby we may do that only which is good and such as tend to eternal felicity, & which reconcile vs to God our master, through Christ our Redeemer and Saviour, the beginning whereof is the feare of the Lord, whose loue towards vs is so great, that he willeth him that wanteth it to aske it at his hands, and he will giue the same moste aboundantlie (asking it in faith) as he gaue vnto Salomon, so plentifully & in such sorte, as they came from the farthest parts of the world to heare the same. And because that God will be known to be the author of it, he often withholdeth it from the wise and mightie of the world, & giueth the same to the simple and poore ones in the sight of men.

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Let vs pray therefore that we may obtaine it, it is better then golde or precious stones, and more sweeter then honie or honie combe, without which, mans wisedom is foolishnes, his aboundance scarcenes, his strength weaknes, and his glory shal be turned into shame.

The Prayer

OH almightie and ever-living GOD, whose gift it is, that babes, sucklings, and men of base degree, haue the knowledge and vnderstanding of thy will, and men of profound learning, deepe studie, and worldlie experience often wante thy same. It is thou which expellest darkenesse, and giuest light, which takest away ignorance, and plantest knowledge and wisedome, denying the same to none that vnfaynedlie aske it at thy handes, without the which, nothing can bee obtained which is good, nothing auoided which is evill, nothing continue safe, bee it never so durable, nor any enterpryse, either rightlie begun, or happily ended. And that did Saloman verie well consider (having promise at thyne handes, that whatsoever hee asked, he should obtaine) and therefore aboue all thinges, aboue wealth or riches, worldlie prayse, renowne or glorie, beautie or strength, yea, aboue possessions or kingdomes, he only

onely requeſted wiſedome, which thou ſo aboundantly beſtowedſt on him, that they repaired and came from farre to heare the ſame, which is none other, thing (ſweet Lord) but the knowledge of thy diuine will and heavenlie myſteries: it is the knowledge bowe to chooſe the good, and avoyde the evill, it proceedeth onely from thee, and with thee it hath bene from the beginning. Vouchſafe to ſend it downe from heaven, where it attendeth about thy ſeate, and repleniſh mine hearte, with the knowledge thereof. Giue mee a new hearte, and a right ſpirite: for mans vnderſtanding faileth in many thinges, but thy wiſedom inſtructeth the ſimple, and maketh the tongues of infantes eloquente, directing the ſteps of the blinde, and reforming the pathes of the ſimple. Wherefore, oh Lorde, I moſt humbly beſeech thee, to eſtabliſh the ſame in my ſpirite, and write thy lawes in mine heart, that I walke not in the way of errour, but may abſtaine from ſin, cleaue vnto righteouſneſſe, and walke in innocencie, all the dayes of my life. Oh ſweet Lord, graunt me this thine eſpeciall gift of heavenly wiſedom, that I may perfectly know what thy divine wil and pleaſures, that I may alwaies, directe

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my waies by the rule therof, loving thee in al things, & aboue al things, continuing most thankful, for all thy fatherly benefits, bestowed & conferred vpon mee. And that prosperitie ouer come me not, nor in aduersitie I be fooliſhlie mooued to seeke remedie, or relieſe elſe where, but at thine handes onelie, who art my God and Saviour, and who haſte promiſed to giue wiſedome, to all them that faithfullie aske it.

Oh Lord, heare my prayer, and let my crie come vnto thee. Giue mee perfecte wiſedome, whereby I may trulie diſcerne the difference, betweene thy heavenlie revelations (which is wiſedome from aboue) and vaine cogitations of worldlie wittes, conſiddering that the one in all thinges, as wel in aduerſitie, as proſperity, in ſickneſſe, as in health: in anguiſh of minde, trouble or griefe of bodie, as in wiſhed eſtate and pleaſure, continueth moſt conſtant, ſtable, patient and firme, with due conſidderation, that it cannot be but good, whatſoever thou ſuffereſt to light vpon vs? Foraſmuch as contrariwiſe (ſweet Lord) the other ſeeketh with more diligence to avoyde afflictiones, troubles & worldly calamities, the croſſe (ſweet Lord) which thou layeſt vpon thy chil-

children, then wisely to auoyde thy heavy displeasure, and that by worldly devised meanes, as by riches, friendship, pollicie and strength, with the deceivable & fond conceite, that fortune where shee favours there is plentie and peace, but where she frownes, there is continuall wante and trouble.

But (my most sweet Lord & heavenly comforter) graunt that it may bee farre from my heart to thinke, that any thinge commeth to passe otherwise, then by the almightie providence, who willest nothing, nor doest any thing but what is most expediente & necessarie for the vse of the bodies and soules of thy servantes, which we cannot rightlie conceiue, without this especiall gift of thine, wherewith, for thy sonne Iesus Christes sake, endue vs, that wee bee not ledde by fond conceite, or deceiue our selues with worldlie experience, but governing our liues according vnto thy will, measuring all our actiones, wordes and thoughtes by the right rule of knoweledge, and weighing them in the ballance of perfect wisedome, in the ende wee may be found in the number of those discreete Virgins, who had their lampes contiuually readie, & not in the number of

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those that were taken vnprouyded, that the comming of thy Son Iesus Christ be not terrible vnto vs, as to the loytering seruant, for wante either of the light of a pure life, or gaines by our talents, but most acceptable & ioyfull, having the lampe of loue, & the candle of a true faith, continually burning within the secreet closet of our hearts, that in the ende wee may haue free entrance with thy elect, into that most glorious kingdome, which thy Son Iesus Christ hath purchased by his bloud for all beleeuers, Amen.

O Lord increase our faith.

A short Prayer for wisedome.

AS long as we beare about vs this fraile bodie, impryſoning the ſoule, I confes (O Lorde) that our natures ſeekes by all meanes that which is contrarie to the ſpirite, accounting that wiſedome, which is meere fooliſhneſſe. Wherefore (good Lorde) vouchſafe to ſende downe that wiſedome, which waiteth about thy throne, and plant the ſame in our hearts, that meaſuring all our deedes and deuyſes by the rule thereof, we may alwaies do & intende that which lyketh thee, & ſhun the contrarie in all thinges, through Ie-

Ieſus Chriſte our onely Saviour and Redeemer, Amen.

O Lord increaſe our Faith.

A moſt comfortable Prayer, for ſuch as are in any kinde of trouble, diſtres, or tribulation.

Though thraldome thou do heere abide,
Be patient, God will ſoone prouide,
To eaſe thee, or to ends thy daies,
Beare thou his Croſſe, & giue him praiſe.

LYke as the furnace tryeth and ſeaſoneth the Potters veſſell, and as the fire purifieth the ſilver from the droſſe: ſo doth adverſitie ſeaſon & purifie the hartes of Chriſtians, from the droſſe of ſecuritie. For by croſſes and many troubles commeth patience, & hope through tryal: and therfore we ſhuld think it an exceeding ioy, when troubles aſſault, and penurie pricketh vs, according to the will of God: whereby we are ſtirred vp to commit our ſelues to Gods protection and will, by wel-doing, manfully bearing all afflictions, all extremities of this world, and keep (as it were) ſecret the ſorrowes which calamitie bringeth vnto vs, and that with patience, whereby wee ſhall appeare happie men, and receiue a crowne of life, which God our faithfull Creator hath promiſed to all thoſe that bear his cros with patience: for God who is faithfull, ſhal not ſuffer vs to be tempted aboue our ſtrength, but in the middeſt of our temptations, ſhall make away, whereby we ſhalbe able to bear what

whatsoever he layeth vpon vs. And think not that want of reliefe in povertie, lack of comfo t in sickneſſe, vexations of enemies: ſlanders, miſ-reports, contempts, or any other kinde of trouble, either of bodie or minde, hapneth vnto thee by fortune, as it is (among ſuch as haue no feeling of the trueth) commonlie tearned; but by the providence of God, and that for thy good, if with wiſedom thou weigh the ſame by patience, accepting it, as a fatherlie & loving correction, putting thee in minde of thy offences, and incertaintie of worldlie vanities. And be not diſmaide, but turne fi om thy wicked waies, eleauing and referring thee by heartie praier vnto God (whoſe wil it is for thy better profite, that ſuch things ſhould light vpon thee) without irkeſome taking it, with greater deſire to die, then had S. Paule when he prayed to be looſed, & to be with Chriſt. Although manie in ſuch extremities, couet to be out of the world, & deſperatly run into maine evils: but ſtand thou faſt, ſtand faith fully, and take patiently all croſſes, al afflictions, al temptations and calamities heere, being a readie way to patience: & pray for the aide of Almightie God, whoſe hand is alwaies readie to help ſuch as are afflicted for his ſake: he will not ſuffer any greter affliction to fal vpon vs, then he thinketh fit for our comfort. For we muſt conſider, that by manie tribulations we muſt enter into the kingdome of heauen. And therefore, let vs cal vpon God in the day of trouble, and hee will deliver vs. The Lorde heareth the cryes of the righteous, and delivereth them out of their troubles. And although wee cry, and be not heard (I meane) preſentlie releeved, let vs not take it heauilie, it is for the beſte. Wherefore let vs accept it willinglie, and make of neceſſitie a vertue: which is, to take patientlie that which of our ſelues we cannot avoide.

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The Prayer,

MY God, my God, vouchſafe to turne thy loving & favorable countenance towardes mee thy poore creature, whome for my ſins, thou haſte brought low & cast into contempt of the world, & my enemies laugh & reioyce thereat, in-ſo-much, as I am become lyke an Owle in the deſert, that the birdes of the aire gaze and wonder at, my eſtate is altered, my ſtoare is turned into ſcarſity, & my wealth into wante, my plentie into povertie, & joye into ſorrowe and ſadneſſe. Oh ſwtee Lorde, my proſperity is turned into ad-verſitie, my friendes haue forſaken mee: and where they haue often promiſed to helpe mee, they doe onely not performe the ſame, but they diſdaine my companie, they loath & abhorre my preſence: I am vtterlie refuſed of all my acquaintance, & they that were before my familiars, are now my deadlie foes: who ſhake their heades at me, crying out and ſaying: There, there, ſo would wee haue it, nowe God hath forſaken him: & ſuch like grieuous tormentes am I forced to beare at the handes of ſuch as woulde gladlie eate me vp. But thou ſweet Lord, ſeeſt how I am clapt vp in cares, howe I

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am inuironed with a thousande causes, that procure intollerable griefe, both in bodie and minde, having no refuge, no place of defence, no meane to helpe my selfe, being so bewrapped in calamitie, that I cannot enjoye anye perfite libertie, either of body or minde: But most sweete Lord, most loving and most favourable, most able and moste readie to helpe such as come to thee loaden with distres: loe, here I lie at the gate of thy mercie, knocking for ease, hūbly craving thy assistance. Who haste willed such as are heauy loadē, to come to thee. I come, I come sweet Lord, as one burdened with griefe, wanting comforte, & lacking reliefe, receiue me and helpe me, shew thy loving countenance, and extende the helpe of thine holy arme, and I shall be safe: mercifully here mee, after thy woonted goodnesse, consider my distres, weigh mine afflictions, looke vppon my troubles, and sende me ayde, affoord mereliefe, and grant me thy comfort: So shall my sorrowe be turned again into joy, my poverty shalbe relieved with sufficience, and al shal go wel with me. For (sweet Lord) although, whē I consider mine estate, when I view my present miserie, and feele my wante, I am strikē with great sorow of mind, & vexed

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with intollerable griefe: yet when I conſider the cauſe of my troubles, with due conſideration of thy intent therein, I cannot but comfortably reſolue my ſelfe. For then doth inwarde comfort aſſwage the extremitie of my griefe and ſorrow, remembring that thou haſt ſaid, that whom thou loueſt, thou puniſheſt but for a time for his tryal. Whereby being armed with patience, thou wilt come againe & viſite him in loue, & comfort him. And this my diſtres I account (ſweet Lord) as a ſweet medicine for my ſecurity, wherein I haue lived over-long a careleſſe wretch: but now I feele that I went aſtray in my proſperitie, and thou haſt called mee home by this aduerſitie. Wherefore I cānot but giue thee thanks (ſweet Lord) for this thy fatherly correction, in altering miene eſtate for better tryall of my patience, that by patience, I may take hold of hope, that ſo by hope of thy goodneſſe, loving kindnes, and fatherlie promiſes (which deceiveſt no man that vnfainedlie dependeth on thee) I may enjoy a moſte cōfrotable renewing of my happy eſtate againe at thy good pleaſure. I caſt al my burden vpon thee, as thou willeſt al thoſe that are heavy loden to doe. Refreſh mee moſt loving & merciful God, refreſh mee with

with the timely showers of thy favour & loue, that the joy and gladnes of my hart may grow vp & choak the weeds of sorrow & anguish of minde. Oh my surpassing comforter, leaue me not destitute of thy defence & patronage: vouchsafe evermore to bee present with mee in all my troubles, in my distres & want, that I faint not, but may rather reioyce therin, knowing that a crown of life is layd vp in store for as many as beare the yoake with patience. Assist me (sweete Lord) in al these vexations & temptations of mine, that I may patiētly look for thy good deliverāce which although it com not as I wish, yet ỹ (staying thy leasure) in thy good time, I may be satisfied of my godly desire, which thou hast promised never to defraude vs of, nor suffer vs to departe emptie awaie.

There was never any confoūded that trusted in thee, nor any forsakē that called on thine holy name. Thou raisest ỹ simple out of the mire & dust: thou putteſt doun the mighty frō their high seat, & exalteſt such as ar meek & of a lowly mind. Make me therfore meeke & humble, patient & cōtented, to accept what thou vouchsafeſt to lay vpō me for my trial. For this I know & acknowledge (sweet lord) that although I be poore, thou giueſt riches: although

I be weak, thou makeſt ſtrong, although I be blind & ſee not the ſucces of thy loving kindnes, thou canſt open the eies of my vnderſtanding, by the experience of thy readines to relieue me, in this my diſtres & miſerie. Oh Lorde, mine aide is of thee, & al my joy cōmeth from thee. Grant therefore, ſweet Lord, that I think not the cōtinuance of this my hard eſtate to be long or burdenſome vnto me: but may willingly accept the ſame, as moſt ſweet light & wholſome for mee, and of a ſhort time, alwaies referring it to thy good pleaſure, whether thou wilt raiſe me vp, or keepe me low: whether thou wilt leaue me in this diſtres, or relieue mee with the moſte cōfortable dew of thy bleſſings: ỹ knoweſt what is moſt neceſſarie & expediēt for me. And therefore do with me what thou wilt, ſend me helpe when thou wilt, & as thou wilt. Lo heere I lye at the gate of thy goodnes & mercie, ſtill looking for thy ſtretched out arme, to remoue that, which not of malice, but of loue thou haſt layde vpon me. Lord for thy mercies ſake, giue me not over, leaue mee not altogether helples: take not thy favour vtterlie from me: but as thou haſte fatherlie corrected me, ſo vouchſafe lovingly to embrace me again, ſweet God, for thy ſon Ieſus Chriſts ſake, amen.

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A short Prayer to be often saide *in trouble.*

VVHen thou wilt, oh Lord, remoone this heavy burthen from me, renue my comforte, and driue away the cares of mine hart, by the hand of thy loving kindnes, whome by my sin I haue offended: came again vnto me, ô lord, in loue: shew me thy louing countenance: take awaye these miseries which I haue deserved: & as in loue thou correctest, to the ende I should convert from sin: so Lord, I being sorie for my sins, hartily pray thee to giue me grace & comfort againe, through the same thy loue, for Iesus christs sak. Amen.

O Lord increase our faith.

A Prayer to be defended from enemies.

If thou take God to be thy stay,
Thy foes shall not thy soule dismaie:
But if elsse where thou looke for aid,
The simplest will make thee dismaide.

IF it be possible (as much as in thee lyeth) haue peace with all men, and offend none But if it fal out that the worlde hate thee without cause, take it not grieuously: but if thou haue deserued

It, be sorie and seek vnitie & concord quickly, lest sodainlie thy aduersaries entrap thee in thy waies, & so discredite thee. The most iust men haue bin wrongfullie accused, and haue (guiltlesse) bin condemned in manie & sundrie things, as Christ himself, the patterne of all integritie: the Sauior of the world was accused of drunkennesse, of working by the power of Deuils and such like, yet prayed hee for his enemies. So likewise pray for your enemies and do for them that lieth in thee: as to feid them when they be hungry, giuing them drinke when they be thirstie: cloathing them, and harbouring them. Bles them that curse you: do good to them that hate you, so shall you haue recompence at the hands of God. And in anie wise, seek not to reuenge, for it is the office of God. Serue him, & hee will blesse thee, and wil lay his curse vpon thine enemies, and will saue thee out of their hands. Saul could not hurt Dauid, in respect that Dauid put his trust in God. Reioyce not at thy enemies fall, neyther be thou glad when he decaieth, but pray for his amendement. And God as he hath promised, will be thy rocke, thy deliuerer, thy shield & horne of thy saluation, and thy refuge from their cruelty. For in fearing him, thine enemies shall feare thee. Fiue shall chase an hundred, and an hundred shall put ten thousand to flight: for the lord hath respect to them that loue him and keep his couenant: he wil arise and scatter their enemies: yea, as the smoke vanisheth, so shall he driue them away, & as the waxe melteth at the fire, so will hee make thine enemies to perish at his presence. Trust in him faithfully, and feare not the force, the tiranny the malice, the enuie, the sinister practises & mischeeuous pollicies of anie man. Put thy trust in the Lord, and verily he shall defend thee.

The

The Prayer.

KEep me, ô God, frō the hands of such as go about to do me hurt, & vndeservedly wait to tak away my life: for manie there be that hate me, seek my shame, my destruction and overthrow, insomuch as without thine assistance, thy protectiō, & aide, I shal not avoide their tyranny, they will obtaine their desires, & accomplish their devises, to mine vtter vndoing. Lord they are many more then I can number, that seeke to do me evill: yea, and some of them my neighbours and familiars, and such, as I nothing suspected: and not the least of thē, but is of power & ablenes to destroy me, yea, as it were, to eate me vp, vnles thou take part with me against their furie. But if thou bee on my side, I care not who is against me, thē shal I not fear what man can do vnto mee. Why should I therefore feare such as now goe about to hurt me, that indevour to discredit me & to overthrow my goings. They shall not prevaile, they shall not haue their desires accomplished, which they intend against me. Oh Lord, be on my side; and then will I not saye in my heart, they are so many & so mighty, that I cānot resist them: so furious, that I cannot escape

them so politique, that I cannot prevente thē. My trust is in thee, & vnto thee I flie in all their assaults, who art a castel & fortres so strong, that ther is none, be he never so victorious, that can prevaile against the least that trusteth in thee, and resteth vnder the shadow of thy wings. Wherefore Lord, for thy Son Iesus Christs sake, receiue mee, who come vnto thee, as the strength of my being: humbly beseeching thee to looke vppon my cause, to consider my troubles, & to weigh the sorrowes of my heart. Lift vp thy self against the furiousnes of mine enemies: driue back and confounde mine aduersaries thine owne self: fight thou against them that fight against me: turne their deuises & wicked imaginations from me, either to their amendement, or to their own hinderance: let the weapons which they lift vp to hurt mee withall, rather peirce themselues, and the malicious wordes which they vtter to my reproach & discredite, redound to their own shame: let such as seeke to persecute mee without a cause, bee discomfited and driven back-warde. Giue me patience to beare their cruelties, considdering that there was never anie, (no not the moste righteous) but haue bene subiect to the evill deuyses, slande-

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rous words,& wicked practises of the wicked,whose tongues were full of gyle, & the poyson of Aspes is vnder their lips, who were not ashamed to speak most opprobriously of thine own self,sweet Iesus, who wast void of al offence:yet slew they thee,& thine Apostles. Wherfore, I who am a wretched sinner,one of no reputation,cannot but take these extream dealings of mine enemies, with the greater patience,with greater humilitie,& more hearty thãks for accepting me as worthy to be of the nũber of such as the wicked do hate and grudge at. But, most sweete Lord,vouchsafe,that as thou sufferest for a time such railings,back-bytings,menacing words, evil opiniõs & misconceits so far to prevaile against mee, for the better invring of my frailte nature to bear greater burthen So vouchsafe of thy mercy,to preserue me frõ all such envious harts & malitious tongues: and defend me frõ all blood thirstie men,& from the handes of such as go about to hurt me:that a'thogh the arrowes of their wrath fight on every side of me, I may not be dismaide, but so much the more encouraged to bear it by thine own exãple: that in the end,instead of thẽ,it may please thee to choose out & appoynt, as fit familiars for me: such as

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may be faithful, godly, vertuous, religious, loving & friēdly, that both in a godly feare of the one, & zealous loue of the other, I may beare my selfe by thine example and grace, so vpright in al my doings, as mine aduersaries take none aduantage against me: but seeing the sincerity of my life, & soundnes of mine conuersation, they may be altogether ashamed, so much as to mutter any thing against me: much lesse deuise any thing to hurt me withal, or to ouerthrow my goings: & that the godly & such as are of the houshold of faith, may be glad & reioyce at my constancie, loue my company, desire my conference, frequent me familiarlie, & leane faithfullie vnto me, & I vnfainedly vnto them, that the vngodly, & such as hate the righteous may be ashamed of their evil dealings against me. Oh Lord, strengthen my faith, & arme me with continuall hope in thee, wherby I may be able to withstand al the cruelties of mine aduersaries, in such sort, as they may knowe it to bee thy selfe, who fightest for mee, and defendest my cause against their furie. Behold, oh lord, my trust is in thee, thy rod comforteth me, & thy staffe staieth me vp, that I fall not into their hands by trusting in mine own strength, which is as a broke reed in mine owne pollicie or wisedome, which is foo-

liſhnes before thee: or in the helpe or friendſhip of man, which is vaine & faile able. But lead thou me, & guide mee in al my doings, cogitations & wordes, leaſt I erring frō thy cōmandēments, inclyning mine hart to vanity & vice: mine enimies take iuſt occaſion to ſay, Aha, aha, we ſaw it with our eies, & bring vp an evil report of me, & that deſervedly. Oh Lord, guide me in al truth, eſtabliſh in my hart true deſire & ablenes to walke vprightly in all my waies, in humblenes of mind, not in pride, leaſt they ſay, he is ſo haughtie, hee knoweth not himſelfe. Preſerue me from drunkennes, leaſt they ſaye, he is now out of the way of diſcretiō, he is beſide himſelf, we haue now fit opportunity to work our wils on him, & ſo ſet on & hurt me. Vouchſafe to keepe me from the dangerous deſire of fleſhly luſt, from haunting the places ſuſpected or polluted with vncleanneſſe, leaſt they (taking iuſt occaſion by my lewd behaviour) peake that indeed which may redound to my ſhame & deſerved infamie. Finallie, oh Lord, keep me from all evill, that although by reaſon of my corruption, I bee naturally enclyned to wantonneſſe and exceſſe: thou wilt giue mee ſobriety, lowlines, loue (evē to mine enemies) chaſtitie, wiſedome, &

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discrecte vnderstanding, both of their wiles, & mine own weaknes, that through thy grace I may frame my doings, according to thy heavenly wil in al things, leading the whole course of my life in sincerity & godly behoviour, magnifying thy holy name: who so regardest the prosperitie of thy servant, that thou sufferest him not to fall into the handes of such as would eate me vp. And let not the adversaries of thy truth (O Lord) vnjustly rejoyce over me, tauntinglie & contemptuouslie mocking me, as they are wont, vnles thou think it convenient for mee. I am in thine hands, & do confes it to be great & good reason, that thou shouldest doe with me what seemeth best to thy fatherly will: accounting this thy tryal of my patience, to proceed even of thy meere loue: And therefore, if thou wilt, that they set vpon me, or follow me, to kil me, to persecute me, to laugh and scorne at mee, to frame opprobrious speeches and devyses against mee: let thy will be done. Yet vouchsafe to continue my defence, my strong Castell, and as it were, the pillers of a clowd standing betweene mee and them, as thou stoodest in the Wildernes betweene the Tentes of the Ægyptians, & the Tentes of the children of Israell, that

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the Ægyptians could not prevaile against them, but were over-thrown in their own imaginatiõs. Lord, if thou wilt, thou canst turne their hearts, thou canst mollifie the hardues thereof: thou canste turne their hatred into loue, & their malice into good wil. Thou canst giue them insteed of harts to worke wickednes, mercifull & godlie mindes. I refer it to thy heavenly providence, & wholie commit my self into thy hands, humbly praying thee, for thy Son Iesus Christ his sake, to deale with me & them, according to thy mercie and loving kindnes, & not after our deserts. Be thou merciful vnto mee, & evermore mightilie defend me vnto my liues end, conducting me vprightly in all my waies, for Iesus Christs sake, Amen.

O Lord increase our faith, & euermore mightelie defend vs.

A short Prayer, for defence against our enemies.

LOrde, I am a sinful creature, and haue deserued thine indignatiõ against me: yea, I confes, that I haue deserved many & great punishmentes: yet Lorde, for thy mercies sake, turne thee vnto me, & haue mercie vpõ me: let not mine enemiet prevaile in their mischieuous deuises against me.

mee. I am in thy hande, & we are within the compas of thy power: ſtay their fury, let them not take effect in their deuiſes againſt me, but for thy Son Ieſus ſak, ſtand between them & me, & put thē back, as I haue offended thee by natural blindnes, ſo by the working of thy holy ſpirit, I ſhal ryſe to thee, & liue in thee again, through Ieſus chriſt our Lord, which vouchſafe to grant, that they may not only not prevail but be aſhamed & fly, ſweet God Amen.

O Lord increaſe our Faith.

A Prayer when a man taketh a iourney

Before thou take thy iourney pray,
That God by Chriſt will guide thy way.

FOr aſmuch, as the earth is repleniſhed with many perils & dangers, whether we ride or go whether we work or be idle, we haue great cauſe to take diligent regarde, that when wee take a iourney, to deſire inſtantlie the Almighrie God to conduct vs, as he vouchſafed to conduct Tobie by the hand of his Angel Rhaphel, in his iourney to Rages, defending him from many daungers, & eſpeciallie from the fiſh, which was lik to haue deuoured him. To whoſe protection and defence, if we commit our waies, and repoſe vnfainedlie our defence in his fatherlie care, he ſhall likewiſe ſend his Angel to take, ſuch charge of vs, that no kinde of dangers ſhall prevaile againſt vs, eſpeciallie if we faithfullie pray for his aide, behaving our ſelues

godly

godlie & vertuouslie, not provoking his anger, by enterpryſing that which is either vncomly or vnlawful, but to be doing good, as S. Paule, who behauing himſelfe godlie in al iournies faithfully & often profeſſed that the right hand of the Lorde, might elie defended him. The like care hath hee ſurelie of all ſuch as truſt in him, and direct their waies according to his will.

The Prayer.

ALmightie God, and moſt merciful father, who guideſt and defendeſt althoſe that in thy name walke & travaile in this worlde: vouchſafe to ſtretch forth thy hande over mee, thy poore creature, leade mee and conducte mee in this my journey, which vrgent occaſion forceth, & vouchſafe, that conſiddering the pathes, yea, every corner of this wretched vale of miſery, are repleniſhed with innumerable perils of body & ſoule: wherinto without thine aſſiſtance, protection & ayde, without the helpe of thy mightie hand & out-ſtretched arme, we cannot but fal & periſh, walking & wandring in the troubleſome and daungerous coaſtes of the earth. Where robbers, thieues, and evill affected perſons, in great number ſecreetly lurke, violentlie to take not onely our proper ſubſtance and goods, which by the greate laboures and ſweate of our bodies

bodies wee haue gotten, or otherwise by thy prouidence are giuen vs, but our liues if they be not prevēted: & we by thy good & fatherly prouidence defended, I humbly beseech thee, ô God almighty if any such lye in waite in my way at this time, graunt me fore-knowledge thereof, that of thy mercy I may happelie avoyde their pretended evil, either by be-taking me another way, or being defēded vnder the shadow of thy wings, may so encounter with thē, that with the force of thy right hande, I may over come them, being of mine owne selfe of no force: neither lieth it in the strength of our hāds, to put back & overcome such as in this wicked intent aryse vp against vs. It is not the sword, the speare, nor strength of the horse, but thine own power that overcom meth for vs, & saveth vs. Vouchsafe therefore (O Lorde) thy holy Angell to goe with me: let him go before mee, to direct me, to saue mee, preventing me from all dangers, as he did thy servant Tobie, going into a straunge Countrie.

Conduct mee safelie (sweet God) in the name of thy Sonne Iesus Christ, that my businesse may take good successe, and I make a safe and prosperous returne without hurte, either by the merciles and great

great waters, by wilde beasts of the field, or by any other casuall meane: saue mee from the stroake of thunder, from lightning and tempest. Preserue & keep me, as the apple of thine eie, vnder the shadowe of thy wings, frō the waies of the wicked that accōplishing the ende of my journey, I may effectually finish, & with happie successe, end my busines, & by thine omnipotent conduction, prosperously returne again according to thy wil, without hurt of body or soule, for Iesus Christ thy deare Sons sake, Amen.

O Lord increase our faith,

A thankes-giving after returne,

At thy returne giue God the praise,
Who still conducts thee in thy waies.

Consider what dangers thou hast escaped, in passing the perillous places of this world (no place or time being without danger. And therefore, at thy returne, either vnto thine owne home, or to anie other place of reste, be not vnmindful to giue God harty thankes, for his gracious protection, & fatherlie conduction. So shal he, our heauenly protectour, euermore be mindefull to direct thee in al thy waies: But forgetfulnes of his loving kindnes, purchaseth his displeasure, & overthroweth thee vnawares. We see how many perils we are subiect vnto: some falling from their horses, or their horses faling vpon them, break their legs, their limmes, & bruse their bodies in such sort, as sometimes insueth present death: yea, oftentimes, a slippe from a

stile

stile or in the plaine way, breedeth many hurts to many. So that I saie, these casualities considered, we are to be careful to serue God, who preventeth all these misfortunes, and preserveth vs from all evils both of soule and bodie. Let vs not bee therefore forgetfull to craue Gods protection at all times, and in al our travailes.

The Prayer.

I Thank thee, O most loving & merciful God, that it hath pleased the to giue me prosperous & happy returne frō this my journey: by whose merciful protection, I haue escaped many & sundry daungers, which do aboūd in al corners of the earth & hast given mee such succes in my busines, as I trust shalbe for the best, & haste of thy goodnes & meere mercy, brought me again to mine own home & dwelling place, to recreat & rest my weak mēbers. I thank thee, ô merciful God, for protecting & saving me frō drowning by water, from the stroke of thūder, & blasts of lightning, from the clawes & jawes of wilde beasts of the field, & for defēding me frō theues robbers, & men of bloudy conditions, & for preserving me frō hurt of body, & many other casualities, which the miseries of this wretched worlde doth minister, and whereby I haue seene & hard of divers to haue perished. I do acknowledge it to be thine only goodnes, vnspeakable, loue, & meere mercy, that haue escaped thē, not able

able sufficiently to prayse thee for the same, not to yeeld sufficiēt thanks for thy favour therein. But sweet Lord, I humbly refer such laud, honor, glory, & deserved praise, as my weakenesse can yeelde. Giue me power and ablenes to praise thee, as of right I ought, through Iesus Christe our Lord.

O Lord increase our faith.

A thankesgiving to God the father, God the Sonne, and God the holie Ghost, worthie to be often said.

Giue thankes to God, who did vs make,
And to his sonne so deare,
Who did our ransome vnder take,
With the holy Ghost so cleare.

ALthough wee cannot sufficientlie praise God our heavenlie father for his great loue, in making and creating vs in the beginning to his own Image and likenes (and that when wee were not) let vs yet humble our selues with dnetifull obedience, as good children to a loving father, praying for grace to set forth (as much as in vs lies) his prais with David saying: great is the Lord and merueilous worthie to be praised, who made heaven & earth, the sea, and all that is therein: who keepeth his covenant and fidelitie for ever, giuing vs for his Son Iesus Christes sake, all things for our vse in time convenient: as by the placing of the starrs in heaven, with the Sunne & Moone, their course & orderlie motions: the hearbes of the field, & due maner of their spring fading & withering againe

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The ſea ſo environed, compaſſed, and (notwithſtanding, the rage and force thereof) kept within his limits & appoynted bounds, with the fiſhes ſo infinit therein both ſmall and great, & the ebbing and flowing thereof, which all ſerue only for the vſe and ſervice of man: yea, and without the which, man could not continue: yet eſpeciallie & aboue all thinges, ſo greate was his loue, that hee ſpared not for our ſakes, to giue his onelie ſonne euen to die moſt vndeſervedlie vpon the croſſe, for our redemption, which loue of the father therin, as it mooveth (or ſhould mooue) a great deſire of thankſgiving in vs, ſo doth the obedience of the ſon giue vs a greater occaſion of thankeſgivinge, than the tong of anie mortal man can expreſſe, by whoſe acceptance of the panges of death, came the remiſſion of all our ſins, as witneſſeth the holie Ghoſt the water of life, which being ſprinkled in our harts, procureth vnfained loue, whereby we haue acceſſe to Chriſt our onelie mediator to God the Father. Conſidder the vnſpeakable patience of Ieſus Chriſt, onlie for our owne ſakes, making oblation euen of his own bodie, to pacifie his fathers wrath, the benefite whereof is ſo infinite, that no toung can ſufficiently ſet foorth in redeeming vs from the puniſhments due for our tranſgreſſion, which no ſacrifice elſe could obtaine, to make vs one with God the father againe, continuing our onelie mediator & interceſſor vnto the end. Wherefore praiſe God the father, who made vs: praiſe God the Sonne who hath redeemed vs, and praiſe god the holie Ghoſt, who hath ſanctified Gods elect, and giueth light vnto the harts of all ſuch as ſerue the Lord vnfainedlie.

The Prayer

OHalmightie God, maker and creator of all things, conſeruer of al that thou haſt

hast made, and protector of all that loue thee: who in the beginning madest all thinges of nothing, which all rest in thy handes, & in thee haue their cōtinuance & being, & without whose providence, they should convert again to nothing: we yeeld vnto thee al laude, praise and glorie, and vnto thee ascribe all power, maestie, and dominion: who ruleſt al things, workest all thinges, and dispossest all thinges according to thy will, to thy glory, and to our vnspeakable and vndeserved comforte, who are as pilgrimes & strangers, & without the same thy cōtinual protectiō, as creatures forsaken & cast awayes. Lord, thy hand gydeth all things preserveth al things, & giveth all things for our vse, most disobediēt & stiffe-necked Children: who notwithstanding, though thou through thy mercy & loue, vouchsafest in the beginning, to place in that garden of happines, where we should haue continued, had not our first parents by transgressiō, made forfeiture therof, & so highly displeased thee, that thou repenting of the making of them, diddest drown the whole world for our sins sake: and yet so tender was thy loue, so soone was thine anger converted into a desire of our salvation, that thou vouchsafedst

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to ſende into this worlde Ieſus Chriſt, to redeeme vs into thy favor again (a ſurpaſſing loue, where the offended ſhuld ſeek attonemēt with the offender.) For which thy ſingular loue, & mercie infinit, we cānot ſufficiently thank thee, O God of our comfort: nor thee (ſweet ſaviour) Ieſus Chriſt for thine obedience: for thy great humilitie & ardent deſire of our recōciliation, & eternal ſaluation. Lorde increaſe my faith, ſend me thy grace, & indue me with thy holy ſpirit, that I may hartily render, & cōtinually yeeld al poſſible thanks vnto thee, not only for creating, keeping, and preſeruing vs hithervnto, but alſo for reaching vnto vs thy hand of loue again, after our ſo great & long diſobediences. I thank thee, ô Savior Ieſus chriſt, redemer & ſauiour of our ſoules, who refuſedſt not but moſte willingly acceptedſt (for our redemptiō, from hel & eternal death, being then thine enemies) the opprobrious death of the Croſſe, among notorious offenders, being often ſpitefully intreated, buffeted, ſpit at, reviled, & moſt injuriouſly handled, not for thine owne (ſweet Ieſus) but for our offences, for our ſinnes, yea, to purchaſe that by thine obedience, which we loſt by wilfull rebellion, againſt thy heavenlie Fathers precepts and will.

O good Iesu, we thank thee, that it hath pleased thee to leaue the mansion of thy Fathers right hand, thy celestial being, & to put on the base attyre of a servant, to walke in the troublesome pathes of this miserable worlde, and yet thinking it no robberie to be equall with God, though leaving his heavenlie habitatiō for a time (according to his prouidence & heavenly knowledgd) to suffer here in this vaile of miserie, in this desert of sin, most cruell and most shamefull abuses, onely for our sinnes, which were so odious & vile in the sight of our good God, that no sacrifice or oblation, could appease his wrath and deserved displeasure towards vs for the same, but thy death onely, and sacrifice of thy precious & vndefiled bodie vpō the alter of the Crosse, who willinglie sufferedst the same for our sakes, notwithstanding, they were so grieuous, so intollerable and odions, that by reason of the extreamitie and anguish thereof, thou wert constrayned to sweate water and bloud.

O surpassing loue, oh loue, without the which, the hatred of thine omnipotent father had not beene appeased, nor remooved from vs. Oh loue, without the which, wee had beene barred of all ac-

cesse

ceſſe vnto the ſeate of mercie & wonted favour of almightie God, & continued in his heavy diſpleaſure, to our vtter deſtruction, death, & damnation. Oh ſweet Ieſus, oh healthful cõforter, giver of health, & reſtorer of life: how can we but prayſe thee? how can we but loue thee? how can we but magnifie & extoll thy holy name for ever, ſo tenderly loving vs, that by thy meanes (without our deſerts) we are reſtored from death to life; from the deſerved diſpleaſure of our creator, to his vnſpeakable loue and favor, without which we had periſhed both bodies and ſoules. We haue attonement now with him, that before wee had ſo greatly offended God our maker, with out whoſe favour we fal, & without whoſe help we periſh, & pas to naught. O ſweet Ieſus, thou haſt taken vpon thee, not only to die for our redẽption, & to riſe againe for our juſtification: & to place vs in the manſion of thine heavenly knowledge, but thou haſte alſo promiſed to continue our mediatour to thine heaven ly father for ever, while wee mortal men liue as ſinners in this vale of miſerie, making continuall interceſſion for vs, that he wil vouchſafe never to withdrawe his louing countenance frõ vs his poore creatures, but to be our caſtle, ſtay,

and

and strong refuge vnto the end.

O Lorde Iesus Christe, wee giue thee thanks, not onely for that thou hast bin for a time heere present with vs on earth, to manifest thy selfe vnto vs by the visible shew of thy humanity, but in making the cause of thy comming certainely knowen vnto vs, which was (indeede in that thou wast very God) to call vs from blindnes & errour wherein wee walked according to the will of Sathan, to take hold of thy miracles & wonders, which thou so apparetly didst work, to declare and manifest thy selfe to be our redeemer and aduocate, & to confirme the same in our harts by faith as thou didst in the hearts of thy disciples, who notwithstanding they being present with thee, continued yet neuertheles in darkenes and misbeleef, without the working of thy holy spirit in them, whereby they confessed thee to be very Christ, Son of the liuing God, and onely Sauiour of the world. Among al which thy great benefites (Oh good Iesus) we yeelde thee all possible thanks, for that it hath pleased thee to leaue vnto vs, after thy departure vnto the right hand of the father, the lanterne of light, the Gospell of comfort, the word of truth, the food wheron our soules may continually feede at full, without the

which we had bene left vnto our former darkneſſe, walking in errour, and in our wonted ignorance.

And for that thou knoweſt vs from the beginning to be caried into blindnes & error, wrongfully interpreting the parables and darke ſentences of thy Goſpell: through the ſame thy loue, haſt left vs a continuall comforter, even thy holie ghoſt, proceeding frō thy father & thee, who in the likenes of a Doue, deſcending from heaven vpon thee, ſhewing himſelf vnto the Apoſtles in fierie tongues: Oh holy Ghoſt our comforter, we yeeld thee moſt humble thankes, that through the gift of thy grace, we haue our hearts prepared, our vnderſtanding lightned, and mouthes opened, to conceiue rightly thy word, to declare abroad the wounderful things of thy law, and to manifeſt the ſecret myſteries of the kingdome of God. Thou art the true light, and the light of truth, without the which, it is impoſſible to pleaſe God the Fatuer, or to haue acceſſe to God the ſon, who together with thee, O holy Ghoſt, are but one God in eſſence, though three in perſons.

Make our hearts pure, make vs cleane, ſanctifie vs and ſcale vs among the number of thy eleēt & choſen, that when wee

ſhall

shall approch, vnto the seate of judgement, wee may receiue through the merites of Iesus Christ, not onely the stipend of seruants, but the rewarde of obedient children, even the inheritance of the kingdome of heaven. There to rest with thee, O Father our maker, with thee, sweet Iesus our Saviour, and with thee, ô holie Ghost, our comforter and sanctifier, for euer and ever. To whom be all praise and eternal glory, world without end, Amen.

O Lord increase our Faith.

A Prayer to be saide before the receiving of the Communion.

Before thou come his table neere,
Prepare thy soule, make conscience cleere.

THere is said sufficient in a godly exhortation set downe in the booke of common praier, to stirre vp the minds of all wel disposed persons, willing and zealouslie to come to this holie table, whereunto before we come, we ought to addresse and prepare our hearts to put off all rankour, malice, wickednesse, and all kinde of vice; with the fruits of the old man, which is disobedience & sin, & to put on the new man, which is righteousnes, comming thereunto in a pure and cleane hart, abounding with loue, peace, faith, and charity, that we may receiue it to our comfort. Read the eleaventh Chap. of the first to the Corinthians, from the twentie verse, vnto the nine and twentith, and there shal you finde, not onelie the manner of the institution and right celebration thereof, but also

how wee ſhould receiue it with heavenly profite, the danger being likewiſe manifeſted, which hangeth ouer the head of the vnreuerent & vnfaithful, in receiving the ſame: vnto the exceeding comfort and conſolation of the godly, & to the vtter ſhame and confuſion of the wicked and ſinners.

Before thou preſume to come to this holy Table, forgiue al men that haue offended thee (not for a time) but euen from the bottome of thy hart to be at one with all men in perfect charitie, entire in faith, putting away all hypocriſie, diſſimulation, doubting and vnſtaiednes, being prepared in earneſt and hearty prayer, ioyned with true repentance and purpoſe of amendment, that thou maiſt faithfully eat the body and drink the blood of Ieſus Chriſt, in the remembrance of his bitter paſſion, for the clenſing of thy ſinnes, that thou maieſt through his mercy be receaued into the number of thoſe, whome from the beginning of the world he hath choſen & by their obedience he accounteth worthy to be his, & ſo poſſeſſing that peace in thy ſoule which paſſeth the vnderſtanding of man, thou maieſt yeeld praiſe & thanksgiuing vnto Ieſus Chriſt thy redeemer and only author of thy ſaluation in the congregation of the faithfull without intermiſſion.

The Prayer.

O Lord Ieſus, the Son of the euerliuing and omnipotent God, who when wee through the fall of our firſte father, were made ſubiect to the ſnares of ſin, bondes of death, & tyranny of Sathan, wherein according to the corruption of our nature, & iuſtice of thy Father, we had continued, hadſt not thou vouchſafed to pacified

cifie him and purge vs: graunte I humblie pray & beseech thee, euen for thy deaths sake, to instill into my heart the gift of thy grace, wherby approching vnto the sweet banquet of thine holy body and bloud, which thou vouchsafedst to giue for the redemption of vs miserable sinners, I may by faith eate and drinke the same, and be made a fitte and faithful member of thy mysticall body, not laying aside the care of thy obedience, loue and patience that the most precious body of thine bee not giuen, nor thy bloud shed for me in vain: but may direct the whole course of the residue of my life, by thine holy spirite, according to thy heavenly will in al things, that after this life is ended, I may appeare before the tribunall seate of thy high heuenly maiestie, as a faithfull member of thine, & enjoy that heavenly inheritance, which thou our head and guid haste purchased for al true beleeuers in thee, Amē.

O Lord increase our Faith.

At the verie receiving of the bred saie thus. } Vouchsafe (ô sweet Iesue) that as thou hast given thy flesh to be the bread of our eternal salvatiō: so vouchsafe to work in me by a lively faith, that I receiving the same, may be, & evermore continue one in thee, and thou in me. Amen.

O Lord increase our faith.

At the receiving of the Cup ſay thus: Oh Lord, vouchſafe that as thy blood was ſhed to waſhe me a ſinner frō the corruption of the old Adam: ſo grant that it may through a liuely faith, take effect in me: waſh me from the filth of ſinne, and renue in me the fruits of righteouſneſſe, that I may become a fit member of thee, liue and die in thee, Amen.

O Lord increaſe our faith.

A Prayer after the receiuing of the Communion.

Amend thy life, giue thankes to God.
Abandon ſtrife, auoide his rod.

VSe not the maner of manie, who in the daye where in they repair vnto the holy table of the Lord, do not only lightly eſteem the weightines of the matter, but lewdly giue themſelues to wanton companie, gadding here and there to banquets, tauerns, and looſly (aboue other daies) giue themſelues to wanton behaviour, but remember the promiſe that thou haſt made to God, to become a new man, to leaue al wantonnes, and cleaue vnto godlines of life. Be not like the dogge that turneth to his vomite, or the Sow to her wonted wallowing in the durt of Sin, but be holy, as your heauenly father is holy. Seeke the kingdome of God, and the righteouſnes thereof, and all things ſhalbe giuen you: and as the true members of Chriſte, in the end, we ſhal raigne with him in eternal glory.

The Prayer.

Oh

O Hómnipotent & most merciful father. I thy sily creature praise thee (not able to yeeld thee thanks sufficiently (for thy vnspeakable savour, & loving kindnes, in feeding me at this time with the spiritual foode of the body & bloud of thy Son the lord Iesus christ, whom thou vouchsafest to send for our redemption, into this miserable world, and to giue him even vnto the death, in remémbrance whereof, vntill his second comming, he hath willed vs to eat his body, & to drink his bloud, to the end, by faith we should be vnited & knit vnto his body, & being washed frō al our sins, to lead a new life. Vouchsafe I humblie beseech thee, for his sake, to endue vs with thy holy spirit, wherby, hereafter, casting aside the works of darknesse, wee may walk in the true light of thy gospel, in the number of thy chosen, waiting faithfullie when he shal come againe for our deliverance, out of this mortall life. And whilest wee liue here, vouchsafe vs vnfained desire, to be partakers of that his holie institutiō, & through thine holy spirit, lead our liues according to thy heavenly wil in al things, keeping our bodies vndefiled, as fit receptacles for so heavēly food that our souls may enjoy the benefit therof by faith, according to thy heavēly providence,

vidence, through Ieſus Chriſte our Sauiour and redeemer, Amen.

O Lord increaſe our faith,

A Prayer to be ſaid for him that is ſick, neceſſary againſt Sathan who is then moſt ready.

When ſickneſſe ſore oppreſſeth thee,
Repaire to Chriſt, take phiſicke free,
He cures the ſore that Sathan makes,
And Sadnes that the body takes.

IT pleaſeth God often to laie the heavie burden of ſickeneſſe, vpon the weaknes of our corrupt fleſh, to the ende he maie win the ſame to be ſo much the more ſubiect vnto the ſpirite: that the ſoule, the principal part of man, maie be ſo pure & cleare, as in the end it maie appeare before him to honor, and not to diſhonor. And that is the cauſe that he puniſheth thoſe whom he moſt tenderlie loveth, and letteth the wicked and reprobate enioie a further libertie of their health, & other their deſires heere on earth to the end (that through his iuſtice) their fall maie bee the greater. Wherefore take not heavilie this croſſe, this fatherlie correction of his, but rather imbracing it willinglie, giue him thanks heartelie, referring thy ſelfe vnto his will lovinglie, patientlie and faithfullie. For it is a manifeſt token, that thy correction, is even of Gods meere loue (tendering thy ſalvation) when thou takeſt it with patience. Deſpaire not therefore in this ſickneſs of thine, neither think that God intendeth anie thing therby, but thy profit, the amendement of thy life, wherby commeth his loue

and

and therby he saveth al that beleeueth in him. Be faithful therefore, call vpon him in the day of thy visitation, and hee will heare thee: praie to him & he will heale thee, if it before thy benefite, & therfore must thou refer thy selfe to his providence, whose care over his servants is such, as hee never suffereth them to perish, but by sicknes & other gentle warnings, calleth them home from wandering astraie, & following the vanities of this wretched worlde, wherein is nothing but vanitie & affliction of spirit: labours, cares, troubles, enemitie, debates, and dailie subiection to manie casualties. What is this life, but short & evil? all flesh must die. God hath so decreed it: man is altogether vanitie, his life a vapour, a bubble of water, hee passeth as a shadow. liue he never so long. Prepare thy self therefore to die, that death take thee not vnawares: make thee fit for the Lords comming, that is, caste awaie the loue of worldlie and transitorie things, and be readie to leaue the world it selfe, & settle al thy heart vpon the world to come, where in there shall be no sickne: but continual health, no death, but life æternall: no sorrowe, but ioyes without end: a place that all the sicknes, all the punishments, al the crosses & calamities that can be heere sustained cannot deserue: neither are all the pleasures of the world comparable to one moment of the celestiall ioyes: and therefore these willinglie to be left, and the other earnestlie to be desired. This is the place that is prepared for the elect of God, that is full of such ioyes, as the eie hath not seene, the eare hath not heard, neither can the heart of man comprehend the vnspeakable riches of glorie, of peace & endles blessednes that Iesus Christ, that vnspotted Lambe of God, hath prepared for al them that forsake themselues that is, the world, with the pleasures thereof, and

cleane

cleaue vnto him. Cry vnto that fweet Ieſus, as the thiefe that hung on the croſſe with him, & as the Publicane, and hee wil be merciful vnto thee, and remember thee in his kingdome. Hee hath a watchfull eie, ouer thoſe that betake them vnto his protection, and turneth their ſickenes & other chaſtiſements alwaies to their ſoules health: The right hand of the Lord ſtrengthen thee, the blond of Ieſus Chriſt waſh thee, the holy ſpirit comfort thee & preſerue thee to eternal ſalvation, Amen.

The Prayer.

OH ſweet Lord & omnipotent father, maker of all mankind, who thorow thine almightie power, haſt created mee after thine owne ſimilitude & likenes, & placed me here in this deſert of ſin, in this vale of miſery, where Sathan clayming to beare rule, ſeeketh to bring me in ſubiection, to his moſt wicked deteſtable authoritie: and hath ſet his miſchieuous miniſters to ſift mee, & ſeeke mine ouerthrow: and hath never left me with ſundry tentations, ſince I came into this miſerable world: yea Lorde, I haue bidden many & hard battles, cruel combats and aſſaults, between my fleſh, which is ready to yeeld, & my ſpirite which ſtandeth in defiance of him, and his wicked crue. But ſweet Ieſus, now I feel him buſie, now he beſtoweth all his diligence to win me, ſeeing my bodie alreadie ſhaken with

thine

thine owne hand, ſtriken with thine own rod of correction: now I am as it were at deather doore, hee ſpareth no travaile to try me, no paines to pinch me: he was never ſo buſy (ſweet Lord) and opportunity never ſo fit for his purpoſe, by reaſon of my weaknes: the grieuous ſickneſs which hath taken hold vpon me, hath dryed vp al my bones, & conſumed my poore carcas even to nothing: whereby he perſwadeth mee, that thou viſiteſt mee of meere malice: but ſweet Ieſus, hee is a lyar, and there is no truth in him. I know (& thou haſt ſaid it, that art trueth it ſelfe) that whom thou loveſt, thou punisheſt, and Lord, ſo I accept it. Thou haſt changed my health into ſickneſs, thou haſte pluckt me downe & caſt mę vpon my bed, thou haſt giuen me weaknes for ſtrength, not that either I ſhould the rather yeelde to that foule feend, or think that thou wilt caſt mee cleane away, but to the ende to ſaue, not to kil me: to releeue mee, not to put me from thee, to cal me vnto thee, not to giue mee into the hands of death, to plucke mee out of the clawes of him that would deſtroy mee, that ougly ſerpente, whoſe wilineſſe in my health too much allured mee to vanitie. But ſweet Ieſus p revent him, turne all his envious

dartes

darte from me, driue back his miniſters farre from me, thou haſt broken the bow of his ſtrength, and triumphed ouer him vpon the croſſe, thou haſt ſtopped the gates of hell, ſo that whatſoeuer that enemy of mine feare me withall, they ſhal not preuaile againſt me. Be thou my ſtrength, ſweete Ieſus in my weaknes, be thou mine health in my ſickneſs, who in my greateſt danger come vnto thee, the author of my correction, humbly beſeeching thee, that as thou haſt caſt me downe, thou wilt eyther raiſe me vp, or giue me patience. O good Ieſus, the Phyſitian both of my ſoule and bodie: Let thy bloud waſh the one, & thy mighty power releeue the other, cleſe my ſoule from al ſecreit ſins, & plague me not as I haue iuſtly deſerued. Graunte me grace that in all willing obedience I may referre my craſed eſtate both of body and ſoule, vnto thy mercifull conſideration, whether it be better for me to cõtiune in this viſitatiõ of thine, or to receiue health againe, thou knoweſt Lorde, what is moſt conuenient for me, deale with me not by iuſtice, but in mercie, for I confeſſe (ſweet Lord) I confeſſe, that when this vile body of mine enioyed health, and felt not thy heauie hand, it ran into all wilfull rebellion againſt thee, it ſtriued with thy louing

and

and fatherlie precepts, & yeelded to al the vanitie of this present euill world. I was obstinate, vnruly, & like an vntamed colt, and therefore hast thou iust cause, thus to pluck me downe in mine owne conceite, that I may rise vnto thee, & confesse my owne frailtie, whereby I stood too much in selfe loue in this filthie carcase of mine which is the cause of all my rebellion against thee, which is the person that holdeth (as it were) captiue my filthie soule, that faine would be dissolued & rest with thee, it longeth to come vnto thee (sweete Iesus) the spirite is willing, but the flesshe draweth backward, thou hast summoned me, sweete Iesus, I must appeare, thou calleſt me, I must come, nothing cā keepe backe what thou wilt haue, hee must appeare whome thou arrestest: Wherefore oh God my maker, in the name of Iesus Christe my redeemer & sauiour, send the holy Ghost into mine heart, that it may labour with me, and make all things readie in mee against that day, that it may strengthē me in this my great weakenes, heale me in this my greate and greeuous sicknes, & wash me with the oyle of comforte, before I goe hence, and be no more seene Sweet Lord, thou knowest al things and can doe all thinges, and thou canst

sende

send me health again when thou wilt, or when thou seest an houre fit for the dissolution of bodie and soule, to accept me into the bosome of thy mercie, & to receiue me into the kingdome, which vpon the crosse (good Iesus) thou diddest even with thy bloudy passion, purchase for all those that vnfainedly yeelde themselues vnto thee, & forsake this miserable and wretched worlde: whereof, and of all the pleasures thereof, graunt me present forgetfulnesse, and giue mee, sweet Iesus, a taste of heaven, and of heavenly things.

Onelie (O Lord) graunt mee to call to my minde, the sinnes of my youth, and frailties of all my life paste: & vouchsafe me grace trulie to repent them: that thou (sweet Iesus) maist with thy finger, blot them out of the booke wherein they are fast written, & fasten them to thy crosse, that thy blood-shedding may remaine an everlasting testimonie, that they by the same bloodshedding, are freely forgiven mee. That Sathan the enemie of my poore soule, may be prevented of that which he so diligently waiteth for. Oh Lord, abandon him, and all that is evill in me, that I may willingly accept this crosse of thine, & be content euen with patience to cõtinue thy good time vnder the same:

and

and when thou wilt haue me to appear, to yeelde my body and soule into thine hands joyfully, sweet Iesus, Amen.

O Lord increase our Faith.

A more short Prayer in sickines.

MY God, my God, sweet Iesus my saviour look down in mercy vpon me poor & wretched creature, whose health is impaired, & paines increased: whose strength is gone, and weaknes hath taken fast holde vpon me. Oh good Iesus, consider my miserable estate, forgiue my sins, & giue me grace to frame my froward desires to serue thee, & faith in thee to beat down Sathan vnder my feet. Let him not triumph over me, let thy victory, oh loving Iesus, wherin vpon the cros thou overcamest him, be my victory, & let death haue no further power over me, than only to dissolue the soul frō the body, wherin it is impryſoned, and fast bound in the chains of earth, which ỹ hast decreed, shal onee again pas to earth by mean of death, which flesh cānot avoid and thou hast prescribed me a set time to wander in this pilgrimage, & this visitatiō of thine (ô lord) I accept as a loving remēbrāce for me, to be mindful of mine vnstable estat; it is only of thy favor to cal me vnto thee, frō whom I haue absented my self.

But

But I repent my former life, & appeale to thee for helpe in this extremitie, I crye to thee for eaſe, and humblie pray thee that as thou hadſt laid thy heauie hand of correction vpon me: ſo vouchſafe to extende the help of thy right hand for mine amēdement and comforte againe, or elſe ſuch patience, as I may faithfully waite when death ſhall approch vpon this poore carcaſſe of mine, and imbrace the ſame with vnfained hope of chaunging my mortall life, into life eternall, & my ſorrowes into the ioyes of eternal bliſſe, through thee, & for thy ſake ſweete Ieſus my Sauiour, to whoſe protectiō I here betake me, Amen.

O Lord increaſe our Faith.

A very godly and deuout meditation and confeſſing of our ſins, with an humble requeſt vnto almightie God, that he will vouchſafe to eſtabliſh true repentance in our hearts, & of his mercie turne awaie his plagues, which wee iuſtlie haue deſerued of our manifolde iniquities: very neceſſary for all Chriſtians daylie to remember in theſe daies.

Let vs fall downe with weeping eyes,
With one conſent (from heart) on knees:
Our ſinnes haue ſo deſerued thral,
Nothing ſo ſure as ſodaine fall.

LEt vs ſet as a glaſſe before the eies of our harts the cauſe of the firſt floud which was falling away from God, and continuall woorking impurity wherein the whole worlde, his wounderful workman-

manship, (Noe with a small number of persones onlie excepted) perished. Let vs likewise cal vnto our remembrance, the sodaine destruction of *Sodome* and *Gomorra* with fire and brimstone from heaven, for disobeying the voice of the Lord, pronounced by Lot for their repentance: wherein we maie as it were behold before hand, what wil become of vs without our speedie repentance, neglecting (as we doe) the wordes and message of the Lord revealed vnto vs by the Prophets & Preachers, threatning plagues to follow our wilfull rebellion: let vs not be lik vnto the death Adder, stopping our eares from the hearing of our iniquitie, which we imbrace with such greedines, but like relenting hearted Ninivites, put on the sak-cloth of vnfained repentance, mourning for our manie thousand sins, with fasting and earnest praier from the lowest to the highest, & after the good example of *Dauid* and Iob, prostrate our selues in heart with lamenting spirits, vnto the mercie seat of our good God, who as he is not hasting in plaging (expecting our repentance) so will his punishmente be the greater, without hastie and speedie conversion. Let vs not therfore be slow to turne vnto him: let vs not deferre from daie to daie, according to the illusion and wicked perswasion of Sathan, who would that wee should betaken vnawares, for sodainlie wil the wrath of God come, when we think not of it: & in his vengeance wil he destroy vs: yet so lovinge is hee and merciful, that if we cal vpon his name, making our praiers vnto him, vnfainedly repenting vs of our sins, from the bottome of our hearts, he will heare vs from his holy heauens, and receiue vs again vnto his mercie, according to his promise vnto Israel: the wicked king Achab humbling himselfe, and cloathing himself in sakcloth, and sleeping in haire cloth, obtained pardon for his sins. The mercy of the Lord is so great towards them that repent, that the examples thereof are in

ſinite. The Lord had determined to deſtroye the Niniuites, but becauſe they repented at the Preaching of Ionas, he ſpared them. Repent, repente, for the kingdome of God is at hand. Every one that ſaith Lord, Lord, ſhal not enter into the kingdome of heauen, but he that doth the wil of god, turne therefore to the Lorde in feare, and thou ſhalt be ſaued.

The Prayer.

OH Lord, vouchſafe to powre the oyle of thine holy ſpirit into the wounds of our harts, wherby the hardnes therof may be ſo mollified, that we may ſigh, lament, weep, & even rent our harts, at the conſideratiō of the wicked & abhominable eſtate of our life paſt, which is ſo far gone with the child of ſelfe-loue, that without thine vnſpeakable mercy, it is even at the point to be delivered to the pit of eternal perdition. Giue vs grace, wee humbly beſeech thee, frō the higheſt to the loweſt, from the greateſt to the leaſt, to repent vs of our ſins, & hartely to turne vnto thee, whoſe high diſpleaſure we haue deſerved throghout manifold tranſgreſſiōs, whom thou haſt (in reſpect of our diſobedience) pronounced rebels, baſtards, & childrē of the bond-woman, & without repentāce barred frō the inheritāce that thy Son Ieſus Chriſt hath purchaſed for all true beleevers. Wee are diſſobedient children, & haue ſo much yeelded our ſelues to the

deſire

fire of sin, & walked according to the cõuersatiõ of the old man, which is corruption, so far degenerating frõ thy Lawes & diuine institutiõs, following so much the wil of Sathan, the lusts of the flesh, & the vile allurings of the wicked world, that thou hast cast vs off, as none of thy children: insomuch, as when we consider the heavie & intollerable burden, which by our vnrighteousnes wee haue deservedly heaped vpõ our selues, in losing the favor of so loving & boũtiful a father, & so sweet a Saviour: it driues vs into a great feare & terror, procuring a great dislike & lothing of our selues for the time: but our nature being nothing but corruptiõ, falleth into a present forgetfulnes of our end, & turneth forthwith vnto his olde vomit again.

But most loving & ever-living God, whẽ the deserved punishments which hang over our heads, shal light & fall vpon vs for the same, what shal we do? It is prepared & it is cõming, we cannot (by any deserts of ours) but only the intercession, mediation, & deserts of Iesus Christ (which neither availeth without our true repentãce) auoid it. Mollifie therfore our hard & stony harts, ô Lorde, for the same thy Son Iesus Christs sake, giue vs lamenting spirits, indue vs with vnfained sorow for our sins

and

and make vs willing & readie to returne to thee vnfainedly: our nature being vile, and our blindnes greate, we are moſt apt euen with great obedience, care, and diligence, to ſerue, to pleaſe, and to obey mē of authority heere in this world, by whoſe diſfauour, there can ariſe but ſmall or no hurt, or puniſhment at all, and euen crye out, when they frowne, when they growe in diſlike of our doings: but wee neuer giue our ſelues (or very ſildome) to the fulfilling of our duetics to thee, by executing thoſe things which thou commaundeſt vs, wherby we breake & foreſet that band, which thy Son Ieſus Chriſt ſealed with his precious bloud vpon the Croſſe. Whereby hee confirmed for euermore a league and peace betweene thee, & ſuch as forſake ſin, & cleaue vnto righteouſnes and truth, Oh vnhappy wretches that we are, who being in the very boſome of ſo louing and ſo mercifull a God, ſhould by yeelding vnto the deſires of the fleſhe the vanities of the world, and the will of Sathan, be thruſt out of thy preſence, wherin conſiſteth all peace, all loue, all hope, quietnes of mind, patiēce, long ſuffering, meekenes, and all good whatſoeuer. But wandering and going aſtray after our owne corrupt deſires, what remaineth in

vs, but strife, hatred, misbeleefe, dispaire, couetousnes, adultery, witchcrafte, contempt of his lawes, and all kinde of euill, and test as accursed. Lorde wee acknowledge that sin and iniquitie hath gotten the highest roome, it sitteth and ruleth ouer all the corners of the earth, & righteous dealing, simplicitie, and innocencie, is condemned of many. Roote out therefore (good Lord) roote out of our hearts all hautines, deceit, wrongfull dealings, & euill imaginations, and plante in steede thereof, humility, iustice, and vnfained good wil and help one towards another. Let not Sathan rule, let not the flesh preuaile against the spirit, let not the worlde beguile vs, who are our mortall enemies, most stronge, we most weake: insomuch as they are not so ready to run vpon vs, as we are prone to yeeld, they are not so politicke to deceaue vs, as we are ignorante to be caried away from light to darknes. Forgiue vs Lord, forgiue vs, for thy Son Iesus Christs sake, strengthen vs with thy grace, we haue erred, we haue done amisse we haue followed two much the will of Sathan, wee haue yeelded two much to the motions of the flesh, and to much imbraced the pleasures of this world, where by we haue lost the most sweet comforte

of

of thy celeſtiall promiſes, who haſt ſaid, that who ſo obayeth thy voice, in keeping and fulfilling thy lawes, ſhall bee moſt bleſſed, yea in all his waies, in his going foorth and comming in, and in all things which he taketh in hand.

Oh ſweete Lord, what darknes, what error, what corruption remaineth in vs, that wee are ſo ſlow to doe good, and ſo prone to doe euill, & yet cannot lament our miſerie, nor bewaile our eſtates, we cannot ſigh and ſorrow at the forfeture of ſo many ſweet bleſſings, for incurring the penalties of infinite curſes of thine, by diſobaying thy wil & precepts, which thou enioynedſt vs, in all things to fulfill and obſerue.

But vouchſafe (good Lord) vouchſafe of thy mercie for Ieſus Chriſts ſake, to turne away thy heauy diſpleaſure, and puniſhment which wee haue deſerued, that they light not vpon vs, for our miſdeedes. Blot out al our iniquities, lay not our vnrighteouſnes, or our vnthākfulnes and wilfull rebellion againſt thee to our charge. for if thou ſhouldeſt, Lord, what ſhuld become of vs, what might we looke for as our iuſt rewarde, but death and damnation?

Oh Lord, we doe confeſſe, that for ſo ſundry

ſundry and bountifull benefits, receaued at thy hands (ſuch is our corruptiō) that wee doe not onely take them without thanks, vſe them without fear, but moſt fooliſhly & vnviſedly, attribute the gifte thereof to ſome creature, and caſte the praiſe vpon him, or elſe we receaue them as giuen by fortune, and take not onelie the due honour from thee, but make the creature the author of that that cōmeth onely from thee the onely Creator, and giuer of all things. O moſt ſweete Lorde, ſuch is our ignorance, ſuch is our blindneſſe, and ſuch is the error that hath reſted & remained in vs, euer from Adam through our voluntary blindnes (which though wee imbrace) thou offereſt light, we refuſe the ſame, we ar ignorant, thou giueſt wiſedom, and we neglect the ſame: we goe aſtray, thou calleſt vs, but wee refuſe to come: Lord, we are like the vntamed Heifer which refuſeth the yoake, we are like the deafe Adder, which refuſeth to here the voyce of the Charmer, charm he neuer ſo wiſely: we harden our hearts as the adamant, wee will not receaue thy gentle calling, thy fatherly admonitions, and louing corrections. Thou commaundeſt vs to caſt away the darkeneſſe of ignorance; and to put on the light of the Goſpell, but wee ſtoppe our eares, wee refuſe

fuſe to heare, opening our eares to pleaſures, and fixing our eyes vpon vanity, erring in the pathes of vngodlines, drinking the puddles of iniquitie, & deſpiſing the ſweet water of life. Our hearts are alwaies ready to imbrace delights & fantaſies, vtterly deſpiſing nurture, correction and knowledge.

We remember the time preſente, the time paſt, for which we haue to anſwere, and the time to come, in which wee muſt anſwere (good Lord) we thinke not on: wee conſider not that our time is like the flower of the field, to day freſh and faire, and to morrow cut downe, dryed vp and withered. We conſider not that we paſſe as doth the ſhadow, & vaniſh as the bubble of water, as the ſmoake and waues of the ſea: But we fooliſhly deferre the amẽdement of our liues, vpõ hope of thy long ſufferance, & conſider not that thy wrath commeth ſodainly, we conſider not that the ſodaine death of ſundrie beeing now moſt luſty, gay, and ſtrong, and by and by dead, & laide with the ſubſtance of their own fleſh, euẽ the earth, wher the worms poſſeſſe that, that they ſo daintely fedde with ſundry fine delicates, and cloathed with nice, monſtrous & glorious ſutes of aparel, ſumptuous attyre, broydered haire

and

and setled themselues in stately high houses, euen to the skies, their soules departing with the insatiable gluttony, where is nowater to coole the vnquenchable heat of thy displeasure against them. Oh lord, thou laughest at our vanitie, yet most sory to see vs so ledde by the direction and hand leading of Sathan, whose desire it to deuoure (if it were possible) euen thy chosen ones. But thou wouldest not that we should perishe, thou desirest rather that we should conuert and liue, thou reioycest not at the death of a sinner, but there is great ioye in heauen of his repētance, wherevnto though louingly thou cal vs, we goe stil in our wickednes. Thou giuest vs knowledge of thy will, by preaching, and thy omnipotency thou manifestest by thy creatures, both in the firmament aboue, and in the earth and sea below. But we vnderstand it not. The good which we should doe, we do not, but the euil which we shuld not do, that we greedily follow, yet notwithstanding al which our corruption, or disobedience, and wilfull wickednes, thou (of thy mercy aboundante) so intirely loued vs, that thou gauest thine onely begotten sonne, to suffer the most shamefull death of the Crosse for vs, and hast set him as equall with thy

ſelfe, euen at thine owne right hand, to the ende he might make continual interceſſion for vs vnto thee, and that through him wee might haue attonement with thee, and acceſſe vnto thee for euer.

Wretched ſinners that we are, if we by our wickedneſſe, rebellion, and looſeneſſe of life, looſe ſo great a benefite, which hee ſo dearely purchaſed for vs, euen thy wonted mercie and louing fauour, and make of none effect his dying for vs, what remaineth for vs, but euen the moſt feareful ſentence of iudgment in the day, when all ſecrets ſhall be opened, & euerie man receaue according to his deſerts? to whom thou wilt ſay: Goe yee curſed into the flames of eternal fire, prepared for the deuill and his Angels, which neuer ſhall be quenched, where ſhall be continual weeping and wailing, anguiſh and gnaſhing of teeth. When we ſhall be neither our ſelues able to p'eade to the contrary, nor haue any aduocate to gainesay thee in thy iuſtice. Then ſhall we be ſorie, then ſhall we lament but too late. Then ſhall we heare the moſt comfortable entertainement of the Godlie, when thou ſhalt ſay: Come yee bleſſed, poſſeſſe yee the kingdome prepared for you from the beginning, where ſhall be nothing but ioye

with-

standing of thy word, we may guide our liues by the rule therof, that after the finishing of this our pilgrimage, wee may through the merits of thy son Iesus christ enter into thy kingdom of eternal glorie, there for ever & ever to raigne, enjoying the sight of thee, & to thy name, with the rest of thy Saints, sing laud & praise with out ceasing, sweet God, Amen.

O Lord increase our faith, and giue vs grace vnfainedly to repente vs of our sins, from the highest to the lowest, that wee may heare to our comfort: come, oh blessed of my Father, enter into the ioye that shal remain without measure for euer, Amen.

A Prayer necessarie to be said, after, and at the end of all our Praiers.

VOuchsafe, oh Lord and mercifull Father, in whose hands resteth the harts of al men: who knowest what wee wante before we pray, what we wil ask before we speak, & what we do in al things: vouchsafe to forgiue mine ignorance, dulnes, & slack cōming vnto thee, the fountaine of al health & help: increase my faith dailie more & more, & kindle in me the perfect gift of praier, that I may at all times serue thee in truth & vouchsafe, that whatsoever I haue asked, according vnto thy will, at this time to giue me, & what I haue omitted vnrequested for my selfe, or anie whom thou woldest shuld be cōmended vnto

thee in praier, vouchſafe even for thy Son Ieſus Chriſts ſake, gratiouſly to graunt, for which and for all things elſe, neceſſary for mee and them, for bodie and ſoule, I pray thee as he thy ſonne hath taught vs ſaying: *Our father, which art in &c.*

Oh Lord increaſe our faith, and continue the ſame effectuallie in me, & all men vnto the end.

Great plagues remaine for the vngodly, but who ſo putteth his truſt in the Lord, mercy embraceth him on euery ſide. Pſal. 31.

Chriſt likewiſe, before hee gaue the bread and fiſhes to them that were with him in the wildernes, yea (although he were Lord of al) looking vp to heaven, from whence commeth all goodnes, bleſſed it and gaue thanks, & brake it vnto them, the ſtore being ſmal, repleniſhed many thouſands, & left many haſkets ful: wherfore tak the bleſſings of god with thanks, & he wil bleſſe & ſanctifie thee

A Prayer before meate

OH bountiful God, vouchſafe to looke vpon our weaknes and wante, & giue vs at this time thoſe things which may be to our comfort: ſanctifie theſe thy giftes, that our bodies being repleniſhed, wee may be thankfull and enjoy at thy merciful hands, the bread of eternall life, to the releiſe of our poore ſoules, through Ieſus Chriſt our only Sauior, Amen.

God ſaue and ſtill increaſe thy flocke,
Keepe vs within thy folde:
Vouchſafe to heare when we do knocke,

Oh

without ceasing, continual gladnes, comforte and vnspeakeable consolations, euen for such as cloathed thee, fed thee, lodged thee, and visited thee beeing in prison. Them shalt thou imbrace. Them shalt thou meete in the cloudes, with most sweete wordes of comforte, but such as haue seene thee (euen the poore & little ones) to be sick and comfortles, & haue denied them helpe, releefe and ayde, or hungry, and haue withheld foode, thirsty and haue not giuen drinke, naked & haue not cloathed them. Such (sweete Lorde) shall suffer hunger, colde, nakednes, and thirste, with vnspeakeable griefe and sorrow of conscience, which shal neuer haue end. O that it would please thee therefore Oh moste mercifull God, of thy greate goodnes, fauour and louing kindnes, to consider of these latter dayes, and perilous times wherein we liue, wherein iniquitie hath gotten the vpper hād, charity waxing colde, and loue banished from among bretheren, and thy selfe, sweete Lorde: Euen thy poore and little ones, not onely not releiued nor defended, but troden vnder feete, neglected and forgetten of such as haue aboundance. Vouchsafe good Lord, according to thy promise, to shorten these dayes, least also

thine elect be ſeduced with vanitie, and forſake thee their onely comforte. It is come to paſſe which thou haſt ſaide, that as towards the Summer trees & plants of the earth do bud ſo before thy comming to make vs ſo much the more prepared, thou haſt promiſed to ſend vs foreknowledge, by ſundrie ſignes and tokens, both in the earth below, which (hath by thy paſſing as it were by vs) quaked already at thy preſence, as alſo by the Sunne and Moone & other thy creatures, apparantly ſhewing thy rod of vengãce to be over our heads, ready to ſtrike. Oh Lorde we cannot but looke for vtter deſtruction, according to the weight and aboundance of our ſins & iniquitis, vnleſſe it may pleaſe thee to ſhew thy mercy for Ieſus ſake in conuerting vs. We haue ſinned, we haue gone aſtray, we haue wrought wickednes in yeelding to the will of the fleſhe, but moſt ſweet Lord, let thy light ſo ſhine into our hearts, that wee may now begin to ſeeke onely thy kingdome, and leaue the darknes of ſin, grow to all goodnes, and bee mortified as touching the olde man which is corruption, die to the worlde, & remooue Sathan, that with Godly deſires we may attain vnto the perfect feeling of thy grace, hauing obtained ỹ pure vnder

ſtanding

things necessary for the same: but especially, because thou hast of thy meer mercy fashioned vs a new into an assured hope of a far better life, the which thou haste declared vnto vs by thy holy gospel. Therfore we humbly beseech thee, ô heavenlie father, that thou wilt not suffer our affections to be so intangled or rooted in these earthly or corruptible things: but that we may alwaies have our mindes directed to thee on high, cõtinually watching for the comming of our Lord and Savior Christ, what time he shal appeare for our ful redemption. To whome with thee, and the holy Ghost, be al honor and glorie, for ever and ever.

O Lord increase our Faith.

A Prayer before Dinner.

O Most gentle & loving Father, which mercifully feedest al living creatures: wee beseech thee blesse vs & al these gifts, which we at this present shal receiue at thy bounteous hand, for the refreshing of our hungry bodies: & giue vs grace to do al things vnto the glory of thy holy Name, through Iesus Christ our Lord, Amen.

A thanke-giuing after Dinner.

WE thanke the, O heavenly Father, for this our foode, which being sanctified by thy worde, thou hast vouchsafed at this present to giue vs: we beseech thee, that thou wilt also feed our soules with the liuely bread of thy word, which commeth out of thy mouth: that wee receiving at thy mercifull hand

hand, meate both for our bodies and ſoules, may liue and grow in al godlines, vnto the glory of thy bleſſed name, through Ieſus Chriſt our Lorde. Amen.

O Lord increaſe our faith.

To the godly Reader.

I In penſiue plight
I put my pen to proue,
O Of ſlender skill,
what profite might ariſe,
H His heavenly heſt,
to pleaſe who ſits aboue:
N Now heere ſet foorth
before thy zealous eyes.
N Naught worth the phraſe
or fineneſ I confeſſe,
O Or for his wiſedome
who compiled it,
R Regard it yet
(oh reader) nere theleſs.
D Diſdaine it not,
the matter is but fit
E Each heart to haue
and hold in priſe I know,
N Now wiſh me wiſe,
be not in ſpeech my foe.
Fare-well.

Omnium in hoc vno verſatur ſumma laborum
Caleſtem toto corde timere deum.

FINIS.

Oh Lord our strongest holde.
Preserue our Queene, be thou her stay,
This Realme of thine defend:
Indue vs with thy grace for aye,
On thee we all depend.

WHen God hath fed your bodies, be not there with puft vp with forgetfulnesse, what he requireth at your hands, for his blessings, but in a reuerent and deuout maner, giue thankes that hee may continue his louing kindnes to your comfort, vnto the end.

A thanksgiuing after meate.

WE thanke thee most bountifull Lord, for this thy fatherly feeding our hungrie bodies, so vouchsafe to feed our sillie soules with the bread of eternall life, that after this life is ended, wee may ascende where Christ is gone before. Amen.

Sith God hath fed our bodies poore,
Which else would soone decay:
Remember such as lie at doore:
Say not their crying nay.
God saue his Church, our Queene defend,
The Realme preserue for aie:
And graunt vs all a godlie end,
And ioyfull rising day.
O Lord increase our faith,

Another prayer to be said before meate.

ALl things depend vpon thy prouidence ô Lorde, to receiue at thy hands due sustenance in time conuenient. Thou giuest to them, & they gather it, thou openest

neſt thy hande, & they are ſatisfied with al good things Oh heavēly father, which art the very fountain & full treaſure of all goodnes: wee beſeech thee to ſhew thy mercies vpon vs thy children, & ſanctifie theſe gifts which we receiue of thy merciful liberalitie, granting vs grace to vſe thē ſoberly & purely, according to thy bleſſed will: ſo that thereby wee may acknowledge thee to be the author & giver of all good things, and aboue all, that we may remember continually, to ſeek the ſpiritual food of thy word, wherin our ſouls may be nouriſhed everlaſtingly, through our ſaviour Chriſte, who is the true bread of life, which came downe from heauen, of whom whoſoever eateth, ſhal liue for ever, and raigne with him in glory, worlde without ende. Amen.

A thankesgiuing after meate.

LEt all Nations magnifie the Lord: let all people reioyce in praiſing & extolling his great mercie. For his fatherlie kindnes is plentifullie ſhewed forth vpō vs: & the trueth of his promiſe endureth for ever. Wee render thanks vnto thee, ô God, for the manifold benefits, which wee continually receiue at thy bountiful hand, not onely for that it hath pleaſed thee to feed vs in this preſent life, giuing vnto vs all

things

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FINIS.

THE PENSIVE Mans Practise.

THE SECOND PART.

OR

The Pensiue Mans Com-plaint and Comfort.

A Treatise most necessary for all such as are any way afflicted.

Written by I. N.

PSALME 34. 10.

Great are the troubles of the righteous but the Lord deliuereth him out of all.

EDINBVRGH,
PRINTED BY ROBERT *Walde-graue, Printer to the* Kings Majestie 1606.

Cum Priuilegio Regio.



EDINBURGH,
PRINTED BY RO-
bert Waldegrave, Printer to the
Kings Majestie. 1600.
Cum Priuilegio Regio.

TO THE RIGHT VERTVOVS, AND OF singular good Hope, M. *Robert Nicholson*, Citizen and Marchant Adventurer of *London*.

WHen I enter into the consideration of the manifold curtesies, which of long time I haue founde in you, I cannot but study the meane, how to shew a grateful mind for the good receiued of you, that I may answere the opinion of *Sophocles*, that *a man is to remember him often of whom he hath receiued curtesie and pleasure*. But when I enter into account of mine abilitie, howe, and by what meanes this rule may be vnviolably performed, I finde that mine inward desire is often eclipsed with contrary effects, and the windes of worldly happines cannot yet so raise the sayles of my inward zeale, as that the ship of my gratity should arriue at the porte of your expectation, fraught with such outward shew, as may make it apparent how rich I am in good will towardes you. But what? Is all loue colde, that is not loden with giftes? No, it is as a cloude that neuer passeth without dew. And howsoeuer you haue founde or conceiued in outward shew, yet my inward good mind is quailed neuer. And for the more manifestation of the invisible hart, I reach forth this pore pamphlet with a willing hand, thereby testifying, that I forget not how well you were like to deserue many years since, when in your young yeares and mine, you were wholy Dedicate to the study of Grammatical rudiments, Prognosticating how

your affections would bee inflamed, how many waies qualified with laudable ſtudies, tending to the archiuing of vertue, the moſt glorious ornament of men. The vertuous man only is free and happy, were hee not onely in the Penſiue mans plight, toſſed with miſerable troubles, but in *Phalaris* bull, and the man deſtitute hereof, is a bondman & vnhappie, that he the riches of *Creſus*, the Empire of *Cirus*, and the glorie of *Alexander*. Therefore ſith that the Almighty hath indued you with temporall, ſeeke the eternal riches, the ſupernall wiſedome and vertues that make onely happy and that guide and lift vp the minde to that happy and immutable knowledge, that concerneth the maieſty of God. The contempt whereof bringeth vpon men a curſed ignorance. But he that truely imbraceth it, can neuer be too much caſt downe in aduerſitie, nor liſte vp beyonde meaſure in proſperity: whereunto all this Poore Treatiſe tendeth, as a refuge for the poore in whatſoeuer diſtreſſe, which I haue compiled, partly for mine owne comfort in the time of my long ſickneſſe, partly for the good of ſuch as are in affliction and miſery, being the lotte of the righteous. And hauing thus ſimply in the interims of my other buſines (deteſting Idlenes) finiſhed the ſame I preſent it vnto you as a mite, to counteruaile the greateſt waight of your higheſt deſeruings.

Youres no leſſe then his owne

Iohn Norden,

I Haue not (good reader) compiled this simple peece of work to delight the worldly mind, but the inward soule of him that is any way afflicted. And if it be thy portion, whatsoeuer thou be, disdaine not to take view heereof: it may raise in thee patience, in thy troubles and patience shall make that burthen easie which otherwise will presse thee downe to dispaire. I haue had experience of deepe crosses & this hath bin my comfort, that, Though many be the troubls of the righteous, the Lord deliuereth them out of all. There was neuer any left helpelesse that trusted in God. Therefore, though thou be deepely touched with troubles, faint not, but flie vnto the Lord, who sheweth himselfe a helping Father to such as call on him: and be not dismaide at the multitud of sorrowes, and afflictions though they flow vpon thee as the waues of the sea: for as Christ commanded a calm of a most tempestuous sea, so can he asswage whatsoeuer crosses. There are many comfortable Treatises concerning this matter, and aboue al the sacred Bible is as a garden fully furnished with infinite examples of gods fauorable protection, relefe and comforte in calamaties, where thou maiest gather approued salues for whatsoeuer

euer sore, and medicines for euerie malady, yet if this poore pamphlet may but in the least measure comforte thee, I shal reioyce. I haue contriued it after so familiar a maner, that I know the afflicted cannot but al low it, like it, and take profite by it, though the learned are furnished with gifts so far exceeding my poore talente, that they need it not, neither the rich, and such as flow in the pleasures of this life, but the poore that hunger and thirste for their saluation in Christ, whose portion it is to taste of the deepest calamities, they delight onely in such labours as may comfort them in their tryals. Therefore good reader, accept this my good will, which would afforde any trauell to procure thy farther comfort. Fare thou well in Christ our only comforter.

Thine in Christian good will

I. N.



R Repleat with wealth,
craue right diſpoſe of loue.
O On whome depend,
by whom each creature liues,
B Bend all your thoughts
to ſpirituall thoughts aboue,
E Elſe where no where.
true treaſure any giues,
R Run on in time
a crowne is ſurely won,
T The worlds delight,
makes riches die vndone.

N Now is the time,
to gaine the peareleſſe wealth,
I In which ſhall reſt
no cancre nor the ruſt,
C Compound of nought,
a ſimple for your health.
O Onely it dures,
when earthly traſh comes duſt,
L Large is your ſtore,
your vertues equalize
S So ſhall your ſtock.
be trebled, and in fine,
O On higheſt bliſſe,
ſhall you ſit with the wiſe,
N Nurſt in loues lap,
to loue your thought aſigne.

THE

PENSIVE MANS Complaint and Comfort.

Hope.

HOw is it with thee man? I haue seene thee long time verie heauie, as though thy soule were cast downe, and that thou hast no ioy. I haue noted thee so long in this sorrowfull and pensiue plight, that I thought it were not amisse to rouze thee vp a little, and to search the cause of thy griefe, that if it be possible, thou mayest finde ease, & be refreshed with new comfort Tell me therefore what is the cause of thy griefe? Is it sinne, or some notorious crime? Or is it want, pouertie, losse of goods or friendes, or any other outward crosse that toucheth thee so neare? Tell me simply, feare not I am thy friend.

Pensiue man. I haue heard you, and would gladly answere you, but that my case

ease requireth so long a discourse, I feare it will be to tedious for you to heare, and too grieuous for me to reporte.

Hope. Stand not vpon these tearmes I am at leasure and can afforde time to heare, for thy comforte. And therefore, speake briefly, and to the purpose.

Pens. I cannot deny your desire, for that it may bee the prouidence of God hath sent you for my consolation: And therfore I will be bould to say what I feele and content mee with what I shall finde. And where you demaunde, whether the cause of my sorrow be for sin, or for some outward crosse, I cannot but acknowledg that sinne is the ground of al my sorrow: For as much as I became accursed for it before I was borne, and I haue so multiplyed the same by mine actuall filthinesse that it hath drawne downe vpon mee, a most heauie waight of iudgement, & an intollerable burthen of afflictions, which now lye so heauie vpon me, as vnlesse I should vtter them to some, and so receaue inwarde or outwarde comforte, I by no means can long vndergoe them, but must needes faint, and so fall more greeuously. And therefore, for asmuch as I hope you are he, that the Lorde hath sent to repaire my comfortes, if you will giue patient

hearing, I wil vnfolde vnto you the state of my present discomfortes.

Hope. I pray you say on, be not dismaid and the more plainely thou declarest it, the more shalt thou ease thy self inwardly: and the better shal I know how to apply things fitte for thine infirmitie. Thou needest not to bee ashamed to reueale how God correcteth thee, for his dearest children in that pointe haue gone before thee. And Dauid was not ashamed to say, that he was cast downe and that the Lorde had deepely chastised him, neyther did Iob blushe to recount his miseries before men. And therefore hast thou warrant to vnfolde thy calamities, for thereby may grow thy comforte: Speake on boldly, and lay forth thy complaint openly.

Pensiue. Oh then, I would that all that feare God, hearde my lamentable complaint, as well as you, to see who coulde be offended thereat, and not rather dewlie consider my sorrows, and weigh what great griefe is in my soule. But sith it is expedient for me to speake, I will speake, in hope that the vtterance of my griefes may in some measure ease the Pensiuenesse of my soule I am a miserable man, that is the sum of mine estate: a man full of wretchednes

chednes: I taste of deepe affliction, and no man careth for my miseries, none affordeth me comforte, I am a man vtterly cast downe, and none affordeth the help of his little finger to helpe me vp, a man desolate, fed (as it were) with the bread of bitternes, esteemed of lesse value then an earthen Pot-sheard lying on the dunghil not worthy (as it seemeth) to bee taken vp for any vse: I may be compared vnto a dead dog, thought vnfite for the society of men, a man sud denly fasted in conceit with the vnsauery bread of pleasing promises, neuer tasting the releeuing foode of performance, wherby I am brought low and therefore my wonted friends & kinsmen fly from me and forsake me, as they did Paule. They stand a far off as if I were become a monster vnto them. There is not one standeth a sound friend vnto me, but most maliciously say of me: The Lord of heauen is become his enemy. Thus they censure me by reason of my pouerty and afflictions, as the Barbarians did Paule, at Mileta, who deemed him a wicked man, and a murtherer, for that a Viper, a beaste deadlie venemous, caught him by the hand. But alas, what of their iudgement? the Lorde of heauen seeth and iudgeth, and I care not for the iudgement of

man,

man, the worlde wayneth with the wealthy, it prayſeth onely the proſperous: the poore and oppreſſed men it reiecteth, as if they were baſtards of the earth: & therefore no maruaile though I be racked, rent & miſerably tormented with the tongues of the wicked, conſidering that I am baſe, low, poore, wretched, penſiue, and full of aduerſities, whoſe portion is, in this life to be deſpiſed: and therefore naturall reaſon ſaith, alas, why ſhould I liue in this diſtreſſe? why rather ſhould I not wiſh for death? and why ſhould I not reioyce, if the graue were prepared for mee? for why? I haue no peace, no quiet, no reſt, no comfort, no ayde, no ſtrength, no friende, or helper, but on all ſides trouble, ſorrowe within, and miſery without. Therfore, are my ſongs turned into ſighes, my recreation is weeping, my meate is mourning, & my drinke teares: why ſhould I not then indeede ſay with the Prophete *Ieremie*, whom the Lord ſanctified in his mothers wombe? Why did my mother bringe me forth, to beholde with mine eyes the labours and ſorrowes of the world? nay. I, whom my mother conceiued, & brought forth in ſinne, may cry out? Woe, woe is me: & vnto my mother, why brought ſhe me forth a childe of bitternes and ſorrow?

why

why did I not ende my dayes as soone as I was borne? why was I receaued into my mothers lap? why did she feede and nourish me? why did her paps giue me sucke, to liue in such distresse and miserie? Why had not the place of my conception been my graue, and the place of mine euerlasting abode? Then should I haue beene as though I had not bin at all. Oh, why was I not transferred from my birth, to be buried? Then should I haue beene preuented of these miseries: Then should I not haue beene so burdensome vnto my Parents, and a griefe to them that brought me vp. It had bin good for mee (I say) if I had learned a manuall trade, when I entred into letters, or that the plough had bin my booke, and the goade my pen. Oh that my dayes past were to be recalled againe, or that I coulde redeeme the time that I haue lost, that I might learne to liue or that my dayes had not complete one yeare, that I might haue learned firste to die: Oh that I had in these dayes of bitternesse, a fountaine of water in my head, I coulde finde cause sufficient to poure it out in teares I may say with Iob, Let the day perish wherein I was borne, and the night wherein it was said, there is a man childe conceaued. But he was iust, I vniust

my

my ſins haue betrayed me, my guiltines hath accuſed me, I ſtand arraigned and condemned in my ſelfe, and by my ſelfe, of ſufficient matter to deſerue a greater iudgement againſt mee, then I am able to beare: my GOD whome I haue offended, hath found mee out in my ſecreit tuils, mine vnknowne wickedneſſe hath he ſearched out, and hath taken iuſt occaſion to whip me for my faultes, and now I find: it true which that Almight. Iehoua pronounceth of himſelfe, that he is a iealous God, a God that can not abide his children to gad aſtray, & therefore he reclaimeth ſuch as he hath loue vnto by croſſes & corrections, therby manifeſting his wrath and diſpleaſure againſt ſinnes. In regarde whereof he afflicteth me on all ſides, & my miſeries & calamities increaſe yet dayly, euen as though my God had decreed vtterlie to ouerthrow me: But will the Lorde abſent himſelfe for euer? and will hee ſhewe no more fauor? is his mercy cleane gone for euer? doth his promiſe faile for euermore Hath God forgotte to be mercifull? Hath he ſhut vp his mercy in diſpleaſure? I haue long cryed, & he heareth not: long knocked, and he openeth not: long ſought, and finde

find no comfort. To whome shall I complaine then? I haue long & manye dayes, & that with instant sute & humble petition cryed vnto man, euen for the performance of his promise, but alas to no end, the issue of all my hope is the beginning of dispaire, yet in al these miseries, I think vpon God, & yet am troubled & crosed notwithstanding, I pray daily & yet is my soule full of heauines, which maketh mee wearie of my crying, my throate is drie, mine eies faile, while I waite for my God: Oh wretched man that I am, whome all comfort seemeth to forsake, & on whom al creatures seeme to frown: the very earth seemeth to denie mee such aide, as shee largely giveth to other, affording me no portiõ as it were in her, no not the bredth of a foote. I am worse then the Sparrow, that hath hir being in the house top, more base then the Foxe, that hath his caue in the earth, without hyre. But what should I complaine of this, Christ my deare Saviour, was in the same case, who was Prince of al, & therefore shal I grudge at these things, being worse then a servant No, but as I was borne a servante to labour, and not to Lande: So by my labour, I indeuour to liue, and yet I lacke: I till the grounde of my calling,

I manure my vocation after the beſt maner I can, and water it with monſtry godly eare, and euen with ſweate: yea, often with teares, but it yeeldeth little increaſe: I ſowe much but bringe in little: I yearne wages, but I ſeeme to put it in a broken bagge, ſo that I ſee that neither is he that planteth any thing, nor he that watereth but all is in the Lorde that giueth the increaſe. I haue ſtood in the market place of the worlde, readie to worke in anie mans vineyarde, I haue beene hyred, and cannot receaue my penny for my labour, hauing wrought the heate of the day: my labours are ſimple and honeſt, painefull and expedient, and are not without glorious commendation of the prudent, yet they proſper not as other mens: I ſee many with leſſe endeuour flouriſh, & I fall, many with a ſlender gifts, triumph, yet am I troden downe, I ſee many reioyce & ſing of their gaines, gotten by leſſe induſtrie, yet I ſigh to ſee my fruteles toyle: many flatter and are imbraced, I wade ſimply and am reiected: yea, manie through ſmall deſert are richly rewarded, yet am I after many rich promiſes ſent away emptie.

Two thinges aboue the reſt haue broken the back of my comfort, vaine hope and

and delay, they haue forced me to hunger, and not to get wherewith to feede me, to want, and haue not to be releeued, So that I see that feare, and sorrow, and mourning, weeping, and teares, must bee the rewarde of all mine indeuours. I rest as it were vpon a tottering and broken wall: tossed too and fro with the violent flouds of most cruell miseries. The hands, that seemed earst to holde me vp: ar now shortned or shrunk vp, the lips that spake in my behalfe, are shut vp in silence, or speake against me: I am forsaken of all, I am as water caste out and spilte one the ground, which cannot be gathered vp againe. I am clad with care, and couered with reproch, and mine enemies reioyce to see it, they clap their hands for ioye to see such ill successe of my labour. This is the man (say they) that tooke the Lorde for his God, who boasted of his hope, the ende whereof is miserie. Oh what shall I say in these most miserable crosses? Hath the almighty no respect vnto mine offering? Doth he not regarde the wordes of my complaints, is there no place with him for my prayers, shall I alwaies crye, & neuer be heard? Shall I be alwaies like the Doue that coulde finde no place for the sole of her feete? Shall all my dayes passe

in

in miserie? Oh wretch that I am, whether shall I convey my selfe? what course shall I take? To whom shal I make my moane? To the wealthie? To the hard hearted monyed men? Alasse, dailie experience hath founde them the mother of a poore mans estate, they haue eaten vppe manie, they haue devoured the verie entrailes of men with their crueltie, and they haue cōsumed me, who haue sought their ayde: Yet not to haue therewith to feede daintily, not to spende prodigallie, nor to goe gorgeouslie, but even to sustaine my selfe, and manie little ones, whose tongues without food wold cleaue to the roofes of their mouthes, whose houling and weeping, whose lamentable cries, and pitteous moanes, if there be not to susteine them, who can heare, and not lament? who can see it, and not sigh? who can considder it, and not consume with griefe? In this distresse what shall I doe? I seeke frendes and finde none, such as before were readie to receiue me into their bosomes, when I was in prosperity, now see mee & say nothing, vnles it be in the way of reproch. The strong neede not the hande of another to holde him vp: but the weak: the whole needeth not phisick, but the sick: the rich wanteth not help but

the

the poore the ſtrong is aided, the whole hath phiſicke, and the rich is holpen: but the weake goe to the wal: the ſick are forſaken, and the poore periſh: This is the loue of our time, vnhappie is the man, & I the man that haue experience of theſe things. Some will ſay, that experience is the mother of wiſedome: ſome of folly: but I ſay, it is the mother of too late repentance, the daughter of vaine hope, the nurſe of diſpaire. Now to the ende that my fall may be the riſing of ſome falling, & to the ende that my miſerie may be as a caveat to others croſſed. I cannot but ſpeake the more, though I cannot ſpeake what I feele: for the fyre of mine afflictions burne within mee, and the ſmoake of my contempte, breaketh foorth as the ſmother of a furnace: my reproach is as a beacon on a hill top, ſeene far & neare, & yet my ruine reckoned as the fall of a ſtarved ſtick: many ſit & ſing, *He is fallen, hee is fallen*: But ye that ſtand, take heed leaſt ye fall: for fickle is frayle fortune, the reputed Father of your flouriſhing eſtate: The almightie exalteth and bringeth low, he depriveth men of promotion, & again ſetteth them aloft: How ſayeth the rich man that I ſitte and ſing, and ſhall not ſorrow? How ſayeth the healthie

man

man and ſtrong man, I will eate & drinke I will paſſe the time and be merie, I ſhall not be ſick? how ſaith he that hath now many friends, I need not feare, for I haue ynough to helpe me when I neede? And when I want, they will ſupply. Alas, my ſelfe might haue thus flattered my ſelfe, and indeede, I did too much till I was ouertaken ſuddenly, and then was the ſuddaine change the more grieuous. Againe how ſaith the poore, the ſick, the enuied, and he that is in any ſort croſſed? I am low and cannot riſe, I am weake, and cannot trauaile in mine affaires, I am enuied and cannot eſcape danger: I ſee that this alſo hath his change, and therefore as it is a fooliſh thing to flatter our ſelues in felicity, ſo is it great weaknes to diſtruſt in aduerſitie: and yet alas when I haue thus preached vnto others I my ſelfe can hardly diſgeſt mine owne counſell, but as one apter to perſwade then to be perſwaded I linger in a moſt wearieſome life: and the Almighty God knoweth when and how to mitigate mine euils preſent, & his can turne away the dangers to come, wherat I doe quake for feare what will become of mee, and when I call to minde my eſtate paſte, when I recounte the time that is gone, that yeeldeth me a contented releſe

leese of all thinges, and when I doe consider how I was besotted with a vaine hope of better thinges, rashly loosing the beste, comparing it to my present wantes, I cannot but stagger in conceite, and reele too and fro in heart, to thinke of the weaknes that was then in me, But alas what is this, this is but the increase of new sorrow, and addeth nothing vnto my quiet: and therefore will be content to dwell in mine euils, and embrace these crosses, vntill it please the Almightie to returne againe in loue. In the meane time I will liue as a Pellican in the wildernes, & like an Owle in the desert, at whose vgly shape all the fowles therein gaze & make admiration. Nay, I shall bee shut vp as it were in the closet of cruelte, with the froward and furious: who will augment my griefe with their gallant vpbraides, & the more to see them feast when I fast, them to laugh when I lament, the to sing when I sigh, to see them solace themselues with sundry delights, when I lye a cõfortles, *Ioseph* in the prisõ of deadly distres haue I not cause in their estate to pour out streams of teares.

Hope. It is a most lamentable discourse that thou hast made of thy miseries, and I am bould to cutte of thy speech a little,

to

to giue thee as it weare a breathing time, and withall, I reckon it good for thee in this miſerable plight, to repaire vnto God:

Penſ. Yes, for in man there is no helpe but hinderance, no remorſe, but rigour: and therefore it is my purpoſe to returne from man, who is miſerable and mortall, and will lift vp mine eyes to myne offended God: and yet alas, how dare I caſt vp my heart to the heavens in hope of comforte, for hee hath ſhut vp to the paſſage thereof from mee, and hath as it were dryed vp the ſweete ſpringes of his ſacred bleſſings, he hath hedged me in as it were, with the thornes of bitterneſſe, yea, he hath taken mee, as it were by the necke, and beate me, hee hath on all ſides afflicted mee, hee hath pluckt vppe my hope as it were by the rootes: he hath broken mine enterpryſes, and caſte my glorie to the grounde, and none can deliver mee out of his handes. Alaſſe, what meane ſhall I vſe to appeaſe him? And that hee may bee pleaſed with mee againe, I will repaire vnto him and ſaye: *Lord bee, merciſull vnto me a ſinner. Oh my God condemne me not vtterlie.* I will humblie intreat him to contend with me no more, it may be hee will

will heare mee: but alas, what am I that I should dispute with him? what argumēt can I wretch make with him. If hee saye vnto me, *Thou hast deserued it*, what shal I say? I cannot answere one of a thousand evils that I haue done, neither can I enter into thought, what hee can laye to my charge, therfore will I holde my peace: I wil keep silence, for he is wise in hart, he is mightie in strength, yea, his foolishnes is wiser then men, & his weaknes stronger then men, and who at any time hath pleaded against him, and hath prevailed? could *Salomon* match him in wisdome? could *Sampson* compare with him in strength? No, then wil I refer my cause to him in meeknes, if he will that I continue afflicted be it so, if he wil that I be still in poverty, I will bee patiente, and sith it is his pleasure that I should bee disappointed of my hope, I am pleased, let him deale with mee, and dispose of mee as hee will: For whether I liue, I liue vnto him, or whether I die, I die vnto him, so that whether I liue or dye, I am the Lordes, and in what estate so-ever I stande in this life, his providence hath a woorkinge therein, and his wisedome findeth out what is convenient; yet can I not but speake, that my cause may a-

peare,

peare,& that my complainte is not without cauſe. The wilde Aſſe brayeth not when ſhe hath graſſe,neyther loweth the Oxe when he hath fodder. And can I leſſe then ſpeake vnto man in hope of ſome gratious conſideration of my caſe well conceiued? Such thinges as my ſoule refuſed in times paſt,as ſorrows, ſighing, mourning,heauineſſe,and teares,are now more comnion then my meate or drink: And alas what poore haue I to vndergoe & digeſt all thoſe euils? Is my ſtrength as the ſtrength of ſtones? Or is my fleſh as braſſe? Nay, there is neither ſtrength nor power in me,hope,helpe,and all comfort hath left me, and I floate as a poore Moſes in the ſurging waues of miſerie.

Surely I thinke it will not availe mee to ſpeake any more vnto man,and therefore I will ſhut vppe my complaint in my boſome, and within me containe the bitternes of my griefe for a time, wherein ly yet many hidden cauſes which I will reueale hereafter, and all the dayes of mine appointed pilgrymage, I will waite vpon the almightie,who is able(I know)to ſend me a comfortable change: Although I knowe that while this corruptible fleſh is vpon me,I ſhal haue ſorrow vpon ſorrow, and while my ſoule is within mee, I ſhal

haue

haue dayly new cause to mourne, but I will speedily turne my complaint from man to God, for he helpeth him that hath no power, hee saueth him that hath no strength, he counselleth him that hath no wisedome, he comforteth him that is in sorrow, who although hee hath cast mee into this deepe mire, though I become ashes & dust, though I seeme to be a brother vnto the dragons, and a companion vnto the Ostriges, though my musicke be turned into mourning, and my song into sadnes, yet can hee by his al-sufficient strength, and his euerlasting mercies ouerthrow the mountaine of all my miseries, hee can bringe forth riuers of newe consolations out of the heard rocks of afflictions, and I that goe now mourning al the day, shall sing a new song, and that of his most mercifull deliuerance, wherefore I will speak no more in bitternes, but will consult with you (sith God hath rayssed you a comforte for me) how and by what meanes I may finde my good God and be reconciled vnto him, who I know hath suffered al these thinges to fall vpon me, euen when I was foolishly waiting for helpe of such as coulde not auaile me whereby hee hath turned me backe from the euerlasting pit to bee illuminate with

his ioyfull light in the kingdome of Ieſus Chriſt his deare ſonne.

Hope. I like well the concluſion of thy complaint, & it appeareth that thy heauenlie father hath viſited thee to a good purpoſe, for although thou being heate with the tickliſh fanſies of fleſh & bloud, began to breake out into tearmes immodeſt, curſing the day of thy natiuitie, and ſo forth: yet no doubt but the ſpirite of meekenes, hath gotten the vpper hand in thee, and thou haſt finiſhed thy ſpeech with words of great conſolation, & therefore ſith thou deſireſt to conſult with me for thy greater comforte, I am verie willing and readie to giue thee ſuch aduiſe, as may not onely cary thee, and conduct thee in the good way thou haſt begunne but to increaſe the portion of thy knowledge, and conſequently of faith, and ſo to leade thee, as it were by the hand, to the moſt happy courſe, which thou ſhalt take in al thy croſſes, be they neuer ſo many and miſerable.

Penſ. In ſo doing you ſhall do that I haue long deſired, for this me thinks that though my croſſes bee ſeuere and cruell, though they continue without mitigatiõ, yet if I could be inwardly comforted by liuely hope of future releaſe, and ſtands aſſure

assured that these calamities woulde in the ende bringe me comforte, should vndergoe all afflictions with the more patience and ease: and therfore if you will lay down some discourse vnto me how God hath wrought for other men distressed, & shew mee how ready and louing hee is to heare and to helpe, I shal attende, & giue both heede and practise.

Hope. Thou haste already bewrayed thine estate vnto the worlde, and lamentably complayned vnto man but I know thou hast founde the bowels of euerie mans compassion shut vp, in so much as none affoordeth thee but words, & those not tending much to consolation, what then? Now is the time to consider & consult what is best to be done, that thou rest not dissolute and careless what become of thee. And therefore, as thou hast partly resolued, so I counsell thee to repaire vnto God, who although he be offended will yet shew mercy, for it is not with him as with mortall man, he reuengeth not euery wrong, he doth not cast off vpon euery offence, but like the father of that vnthrifiie son, receaueth againe him that strayed, and louingly imbraceth him that returneth to him: wherefore it is the way to recomfort thy selfe by a contepla-

tiue conſideration of gods purpoſe in af-
flicting thee, For thou mayeſt not cenſur
theſe euils, nor the leaſt of them to come
by chance, as the world often and moſte
raſhly and vnaduiſedly affirmeth, or that
they befall thee by reaſon of the vnfortu-
nate Planet vnder which thou waſt borne
as the ſtargazer fondly maintaineth, for
that Lord almighty, that high & incom-
prehenſible *Iehouah*, that euerlaſting *Al-
pha* and *Omega*, he that was, and is, and
is to come: hee is the former, framer, Cre-
ator, and gouernor of theſe things, who
but he made and prepared thoſe famous
ſtars in the firmament, *Arcturus*, *Orion*,
and *Pleiades*? Who ſpread forth the hea-
uens like a curtaine? who limited the
North and the South Climates? Who
made the Sunne and Moone, but he, and
therefore let all men think that his crea-
tures which hee hath formed and placed
to mans vſe, for the diſtinction of times
and ſeaſons, and to giue light vnto the
earth keepe euery of them his ſpheare, as
a walke wherevnto, as vnto a continuall
taske it is tyed by the Omnipotent com-
mander, who keepeth it without variati-
on in the firſt courſe, ſothat they remaine
all as ſeruants doing their continuall la-
bour for the behooſe of man, as other

creatures

creatures doe, and are not as gods or gouernours of mans nature : Neither can they dispose of their inclinations, constitutions, affections, or make them happie, or vnhappy, but are ruled and commaunded by God, to stande or mooue at his pleasure. The Sunne stood still in *Gibeon*, and the Moone in the valley of *Aialon*, and that for a whole day: So the Sunne at the commandement of the Lord, retyred ten degrees in the firmament, as a signe for *Hezechias* health. 2. *Kings*. 20. 10. Which proueth that these creatures are as all other, euen the least subiect to the wil of the superior gouernour, who needethnot the helpe of such weake meanes to worke the long or short life of man, the happie or vnhappie estate of man, the poore or rich portion of man or any matter belonging to the soule or body of man. But all commeth from his sacred wisdome and diuine prouidence, al men are in his hands, as the clay in the potters, and hee frameth and forgeth of all formes, some to honor, some to dishoner, some to bee high, some to be lowe, some to be rich, some to be poore, some to be reuerenced, & some to be despised. And euery man must rest contented with his portion, be it good or bad, sweete or

ſower, and his decree which from the beginning was made concerning thee, ſtandeth faſt for ever. And therfore be not ſo hardie, as to dreame that thy conſtitution, inclination, good or bad ſucceſſe in thy proceedings, the proſperous or adverſ iſſues of thine endevors, thine eſtate poore or rich, proceedeth from the influence, dominion, rule or power of theſe creatures, but that a divine & ſupernatural hidden cauſe worketh that in thee, which thou canſt not conceale, knowne to the world a hard and miſerable eſtate: wherein though the world afford thee no comfort, yet art thou bounde by an inward bond of duetie, to acknowledge all thine infirmities, al thine afflictions, & al the croſſes which haue ſerzed vpon thee, to proceed even from thine owne ſins, & filthy corruptiõs, as buffets to rouze thee frõ the forgetfulnes of thy duty, to his ſacred maieſty, of thy roving & ranging aſtray, after vaine & fooliſh things, following the winde of ſuperfluous deſires, in over-much negligence of thy calling, & in loue & great favour, did thy loving father giue thee theſe gentle corrections, even of mercy to reclaime thee from the way of ſin, vnto a more ſincere & ſacred courſe of life, he calleth thee by his puniſh

nishments frō peril: he calleth thee & wilt thou not come? he hath prepared a Citty for thee, a beautiful Citty: nay, he hath given thee a kingdom, ỹ kingdom of peace, the kingdom of joy, the kingdom of eternal consolatiō. And to the end thou shuldest haue no loue to rest in this base cottage of miseries, to the end thou shuldest not be subject to the dangerous security of a pleasing estate here, wherewith hee seeth thee apt to be intangled, he hath as it were fettred thee with the shackles of adversitie, that thou shouldest not haue scope to dance after the Musick & sweet Syrens tunes of worldly happines, which so enchaunteth men of libertie, that they ar thereby lead, as it were by a goldē line, to the everlasting pit. But for thee, assure thy selfe, he hath provided an endles rich & surpassing diademe of absolute glorie, if thou with patience bear this momēt of triall, & be not like the vntamed heyfer to cast off this his fatherly light yoake, his chastisements thogh to flesh & bloud they bee moste sharpe, & vnsavory, yet ar they ful of spiritual sweetnes: though they be accompanied with cōtumely & reproch, yet are they mixed with inwarde consolation. The affectiones of flesh and bloud, are enemies to vertue, zeale & true mortifi-

sower, and his decree which from the beginning was made concerning thee, standeth fast for ever. And therfore be not so hardie, as to dreame that thy constitution, inclination, good or bad successe in thy proceedings, the prosperous or advers issues of thine endevors, thine estate poore or rich, proceedeth from the influence, dominion, rule or power of these creatures, but that a divine & supernatural hidden cause worketh that in thee, which thou canst not conceale, knowne to the world a hard and miserable estate: wherein though the world afford thee no comfort, yet art thou bounde by an inward bond of duetie, to acknowledge all thine infirmities, al thine afflictions, & al the crosses which haue serzed vpon thee, to proceed even from thine owne sins, & filthy corruptiõs, as buffets to rouze thee frõ the forgetfulnes of thy duty, to his sacred maiesty, of thy roving & ranging astray, after vaine & fooliſh things, following the winde of superfluous desires, in over-much negligence of thy calling, & in loue & great favour, did thy loving father giue thee these gentle corrections, even of mercy to reclaime thee from the way of sin, vnto a more sincere & sacred course of life, he calleth thee by his punish

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cation. Thou muſt not conſult with fleſh & bloud, what is to be done in matters of thy calamities, thou wilt thē ſurely be miſcaried, thou wilt bee ledde into a wrong courſe to releeue thy ſelfe. And therefore thou muſt alwaies look vp vnto the heauens, where thy redeemer ſitteth, and whence ſhall deſcend a thouſand meanes. Beware therfore of ſeeking ſtrang meanes to eaſe thee, they will deceaue thee: what ſhew ſoeuer they carry of comforte, vnleſſe thou flee vnto the almighty by Prayer, intreating him they may bee ſeaſoned by his grace and tend to thy good. And in this pointe mans negligence is not a little to be reproued, for in all afflictions, croſſes and calamities, they firſt ſeeke the creature and the Creator laſt, and that is the cauſe that they often ſpeede not: but if it fall out, as they deſire, as often it doth to the more beſotting of fleſh & blood, they giue alſo the glory to the creature, & the Creator hath no ſhare of the praiſe, it is a matter ſo apparant, that it needeth not more proofe: But for thy parte who ſtandeth heere before the worlde, a miſerable man, and euery man is contented to haue a ſnatch at thine eſtate, and to reproach thee, and thou poore man muſt bee patient, but not as ſome are patient perforce:

perforce: but with meekeneſſe to lerate all their ſpeech, with an inwarde eleuation of thine heart and ſoule vnto thy Father aboue, who ſeeth euen thy thoughts, which if he find ſimple & without deſire of reuenge, he liketh their to abide: yea, he will then come & dwell with thee, he will make his abode with thee, and comfort thee, and thou ſhalt haue ſuch a ſweete gueſt of him, as ſhall turne all thy gall into honie al thy mourning into godly melodie, and all thy ſorrows into ſongs of praiſe. Heere ſhall be an inuiſible riches as in thy pouertie, heare ſhall bee thy inwarde healthe in thy outwarde ſickneſſe, here ſhall bee thy caſtle of defence, when thou art aſſaulted, and here ſhal be thy comfort within, howſoeuer thou arte diſcomforted without. This ſhall not the world ſee nor conſidder, but ſhall iudge of the ſtill after the outward appearance, as if it ſee thee poore it ſhall ſay, GOD doth not bleſſe thee: if ſick that God is angrie with thee, if enuied, thou art an euill man, and therefore I muſt tell thee this, that thou muſt not looke for commendation and praiſe of man, when thou art in the fauour of GOD but rather arme thee ſo much the rather with a reſolute contentation, to beare without pride or

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grudging everie burthen ſo ſhall thy God either quicklie eaſe it, or giue thee patience to heare it, for no evil tarryeth long, and yet is the reward pertuall.

Penſ. Why ſhould I then refuſe the chaſtiſements of my God? For I ſee they are bleſſed whome hee correcteth, And although he make the wound, I ſee hee bindeth it vp and healeth it, though he ſmite, he killeth not, all his correctiones are in loue, and none that taketh delight in his owne ſalvation, can bee diſpleaſed with his caſtigation, none that longeth for eternall life, can here loath a poore and miſerable life: for I ſee it is not honour, authoritie, riches, pleaſurs, delights, wantonneſſe, and the moſte pleaſing eſtate here, that is, one ſteppe towards, but tenne thouſand from the heavenlie comforts: neither is it a poore, bare, ignominious, reproachfull, vyle, and ſervile eſtate in this life, that can clogge the faithfull man from flying vnto: but rather heaueth him aboue the thirde, even to the ſupernall heavens. What then? Shal I ſigh, ſorrow, grieue, mourne, or take in evill parte, the Lordes handy-worke, tending to mine advancemente, ſo farre, that from a priſon, I ſhall bee preferred to a kingdome, from a dunge-

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on of darkneſſe, to heavenly light, from ſervitude to freedome, & from tranſitory paine, to endles pleaſure: and that for a ſhort ſuffering, God forbid. I will reſt & rely vpon his providence, and commend me to his mercies: for I now perceiue, that ſuch as grudge at the chaſtiſementes of the Lord, doe giue infallible tokens even to the world, that they be not the childrē of god, but of ỹ world, ſuch as haue dedicated thēſelues vnto pleaſures & delights to eaſe, to ſecurity, & to looſenes of life who after they be touched with ỹ finger of god, either by ſickneſs, by poverty, or by any other detectiō or caſting down, they fret & fume, they cry out, lament, repine, & murmure againſt God, wherin (woe is to me for it) I my ſelf was ere while greatly faulty, who ſinned to ſay in mine heart, that God dealt hardly in puniſhing me: but ſince I haue duly weighed the matter by your exhortation, & thereby conceiued the cauſe of my croſſes, to be my ſins, my groſſe and corrupt life, and mine vnſeemely converſation, I affirme that it is good for mee that I am afflicted. for where before, I had pleaſure in vanities, in wantonneſſe and ſinne, I nowe loath, and heartelie abhoare my former wayes: And I call to minde,

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that in this pointe I shewe my selfe like vnto the Brethren of *Ioseph* who neuer called to minde their sinnes, nor repented till affliction came. Whereby it appeareth, that the children of God are bettred by affliction, because it clenseth them from many euils, it renueth them, and (as it were) forgeth in them new bodies, new mindes, new soules, new affections, it maketh them like waxe, pliable to receiue any impression of discipline, and this knew not I, this felt not I, this tasted not I, neither had I any iudgement hereof, vntill it pleased my good God thus to humble me: therefore must I needes saye againe, it is good and necessarie, that I haue bene afflicted. Now say my soule, *The Lord is my portion, and I will trust in him.* I pray you let me heare some comfortable discours of you, tending to comfort in afflictions, that I may be yet more inwardlie comforted in my outwarde miseries: and that other also may learne how to take aduersities as they ought to be taken.

Hope. I wil gladly do it for thy sake, & the godlies, but to ỹ fleshly minded men, who haue not hearts touched with the griefe of these things, and that haue not the feare of God in them, any speech will

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tend to little vse: but no doubt the godly afflicted man, the distressed mā, that grieved, the miserable man, the helplesse and poor man may be therby touched & haue good motion, to throw himself down before the Lord, in a true humiliation, with vnfained intent and indevour to reforme what is amisse in him & deeply to search al the actions committed by him & to examin the very thoughts of his hart, which hath risen against his duety vnto God, & in regard of his disobedience therein, hee cānot but say, he is worthily punished for his sins, & lovingly corrected of the lord, for his amendment: & so will the Lorde wipe away al his miseries, & he will hold him vp, that he shal not vtterlie fal, he wil defēd him that he shal not vtterly perish: & thogh he try him deeply, he wil not forsake him vtterly, though he send not present manifest comfort, yet wil he come in a time convenient, & will not slack when most neede is: for he that keepeth Israell, doth neither slumber nor sleep, therefore when his distressed children think least of comfort, it cōmeth sodainely as it did vpon *Dauid*, who following his fathers ewes was chosen to be King of Israel: and who would haue saide, when *Ioseph* was in prison, bound and setred in Egypt in a strang

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countrey, where hee had no friende, kinſman, or acquaintaince, that hee ſhould be made ruler of that countrie? It is the Lorde that prepareth the waie to advance and to comforte his children, that men ſhould not plead deſerte of any bleſſing. When Gedeon was threſhing of his Fathers corne, by the wine-pres in Ophrah, who would haue ſaide, Gedeon ſhal deliver Iſraell, his Father was a poore man in Manaſſe, and he the leaſt of his fathers familie, yet did the Lord call him from his baſe travell, to be the deliverer of his people. Thus the Lord ſheweth himſelfe mightie, loving, and provident in advancing the weake, he declareth his mercy by helping the poore, & his exceeding loue, in releeving the miſerable, whereby that is confirmed which the Apoſtle affirmeth, where he ſaith, the fooliſh thinges of the world, hath god choſen to confound the wiſe, the weake things to confound the mighty, the vile things of the world, and ſuch as are deſpiſed, hath he choſen, that no fleſh ſhuld rejoyce in his preſence. Is there not then mercy with the Lord? is there not power in the moſt higheſt? & is there not providence in the almightie? who then wil ſay of the poor, of the weak, of the oppreſſed, of the miſerrble, of the

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afflicted, of the prisoned & distressed mā? The Lord seeth him not, the Lord regardeth him not, neither can the lord deliver him, succour him, or relieue him: cannot he that sent water out of the flint stones; & out of the dry tooth, send comforte to his children, fainting in their miseries? cānot he that made the asse to speak, open the mouths of the simple, to giue glory for the deliverie? cānot hee that watered Gedeons fleece, after so miraculous a maner send the dewe of his grace, to mollifie the griefes, & comfort the harts of the oppressed? and cānot he that dried vp the red sea drie vp all the calamities of his children, cānot he that is al-sufficient, do all things? If he cōmand who wil say it shal not be? if he forbid, who wil saye it shal be done? Thou art poore, thou art oppressed, thou art beset with many calamities. And here hast thou a helper, here hast thou an all sufficient, and an assured friend, feare not then, for he never deceived any, he neuer disappoynted anie of his hope, neither brake hee promise with his at any time. Commende thine estate therefore continuallie vuto him, submitte thee to his providence, hee knoweth all thinges, hee seeth thine estate, and considdereth thy wantes, farre better then thy selfe,

ſelfe & aſſure thee: he will not ſuffer any thing to be fal thee but accord ng to his wil. A ſparow lighteth not on the ground without his permiſion, neither ſhal a haire fall from thy head, but that he hath firſte decred it: he forſeeth euery mans beginning before he is borne: euerymans eſtate before it be reuealed, and what ſhall become of euery man he knoweth long before. He dealeth moſt prouidently for his Children, and turneth euen their teares into greate ioy, and their lamentations into ſongs. And although oftentimes his working, ſeeme ſtrange vnto fleſhe and bloud, harde meaſure to be croſſed, yet God ſeeth it neceſſary. And therfore, take it not thou grieuouſly to fal into troubles, to ſuſtaine miſeries, to indure croſſes, and to abyde afflictions, neither thinke it ſtrange as the holy Apoſtle Saint Iames ſaith, for it hath bin the portion of Gods deareſt children from the beginning, and it will be for euer found true, That greate are the troubles of the righteous? and as true, that the Lorde deliuereth them out of all.

What greater danger could there bee, then to be in the fiery furnace, as Sydrach, Miſaach, and Abednago? Yet the Lord ſo qualified the force of the fire, mortifying

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(as it were) the nature thereof, that it did nothing annoy them, yet consumed the ministers of their executiō What greater perill could there be, then to be in the Lyons den with Daniel? yet the Lord shut vp the Lyons mouthes that they could not hurt him, but deuoured his accusers. It is much to be in miserie, in want, sicknes, & sores with *Iob*, in hunger with *Elias*, in thirst with *Sampson*, sore and naked with *Lazarus*, imprisoned with *Ioseph* persecuted with *Dauid*, with *Ieremie*, with *Peter*, stoned with *Paule*, and infinite others, yet did the Lord deliuer them out of all their troubles: And therfore saith the Psalmist: The Godly walke through fire, & water, but the lord bringeth them into a wealthy place, And therefore, *Paull* hauing experience heereof, reioyced alwaies in the Lord, when he was most deepely vexed, and beset with most miseries So did the rest of the Apostles, when they were hungry and thirsty, naked, beaten, buffeted with fists, wandering vp and downe without any certaine dwelling place, being reuiled and most ignominiously handled, being gazing stockes vnto the worlde by meanes of their miseries, yet were they patient, and blessed, euen when they were euil spoken of. They were esteemed of the

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very excrements and of ſcourging of the world, hated and deſpiſed of the worlde, yet they grudged not, neither did they deſpaire, but depended vpon the promiſes the loue the power & prouidence of their God: In whome (though they ſeemed outwardly to ſorrow they inwardly reioyced though they ſeemed poore, yet made they many rich, though they ſeemed to haue nothing: yet they poſſeſſed al things: ſuch is the force of a ſound confidence in the almighty, who in mercie worketh by outward croſſes, the inwarde comfort of his children, and ſheweth alwaies compaſſion according to the multitude of his mercies, thou muſt learne heereby to be full, and to be hungry, to be eſteemed and to be diſpiſed, to abound, and to want: and in what eſtate ſoeuer thou art to be there with content, and exerciſe thy ſelfe in the word and law of the Lord, who trayneth out the way to that reſolute contentation whereon thou mayeſt ſtay thine affections, that they breake not forth in thy tryals to diſtruſt in God, and to ſeeke ſuch meanes for thy releefe, as the Lorde hath not ordained and thereby ſlide into inordinate deſire of tranſitorie thinges, offending thy louing Father who intendeth

deth all for the best, that he layeth vpon the. Therfore, Paul being inwardly assured that God sent al for his good, gloried and reioyced in his trauailes, in his stripes & imprisonmentes in his stonings, shipwracks, watchings, hunger, coulde, thirste, nakednesse, pouertie, perils, and (as it were) in his often dying: wherein hee shewed that patience which euerie of his children should bee indued with, which was so strong in him, that he brake forth and saide, that hee was not onely contented, but was glad and did reioyce in his infirmities, in reproches, in necessities, in persecutions, and troubles: Adding further, when I am weake, namelie, accounted weake, then am I stronge: what wounderfull effects doth faith and patience worke for the Children of God? How it dooth comforte them, euen in their deepest calamities, thou seest, and therfore make thou profite of that which thou hast heard. Wherevnto I will also adde what Iesus Christ himselfe speaketh to comforte his afflicted. Reioyce and bee exceeding glad (sayeth he) when for my sake and the Gospels yee are afflicted and persecuted, for your reward shall be greate in heauen. And

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therevpon his Apoſtles departed from their perſecutors, reioycing that they wer accounted worthie to ſuffer for the name of Ieſus Chriſt.

Pen. But here I pray you before you proceed any further let me be reſolved in a doubt, which in our laſt wordes I conceiue to ariſe. They indeed that are perſecuted for the name of Ieſus Chriſt, I acknowledge may rejoyce, becauſe of their reward in heaven: but how may I make any application of this comfort vnto mee, conſiddering that my poverty, my wante, my ſicknes, my reproch, my enemies, and al the reſt of miſeries are laid vpon me, as before you ſaide for mine iniquities, & to clenſe mee from my faultes, ſo that it is a puniſhment deſerved, though laide vpon me in loue, & therefore can I reckon no reward due for my tryals, as the holy Apoſtles, & the former godly, who ſuffered many things for Chriſt Ieſus ſake indeed. It may be ſaid vnto mee, that my neighbours moue acculations againſt mee for ſome treſpas done: my creditors vexe me, for that I owe them, and all my troubles light vppon me, as it were by mine own procuring: I praye you counſell mee herein, that if anie comforte may growe vnto mee, by this comfortable ſaying

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of Christ, I may taste thereof to my consolation also.

Hope. Indeed it is a necessarie poynte, for thee to bee instructed & satisfied in, & therefore giue good heed to my speech. Indeede it cannot rightly be said that thy punishmentes are for the Gospels cause, or for Christs sake, for that it may not properlie bee tearmed for Christs sake, but where it is for the profession of Christ and his Gospell, but for thy comforte, and for the comfort of such as fearing God, are in any sorte afflicted, whether it be with want, with poverty, with sickneesse, or hath fallen into debt, by reason of ineuitable occasion, and resteth willing, and heartely desirous to satisfie the same, and by his honeste, painefull, industrious, and true travell, indevoureth to performe a good conscience therein, and yet cannot attaine vnto the accomplishing of his will, to the satisfying of every mans greedie desire, and by reason that he cannot performe what he ought, there light vpon him troubles, as sute of lawe, imprisonment, and such like, hee must with patience, accept his share of the worldes crueltie, and submit himselfe to the prouidence of God in well-doing. Yet to satisfie him that hee standeth

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ſtill in Gods fauour, & that God ſuffereth all to light on him for the beſt: conſider thou, who art as it were the picture of ſuch a man, that all true Chriſtians, in the common and vſuall troubles of this life, as in ſickneſſe, banishment, neede, povertie, loſſe of goods, friends, dignities, diſobedience of children and ſervantes, wronges, and in whatſoever other calamitie, may truelie ſaye they are afflicted for Chriſtes ſake, ſo long as in their adverſities and miſeries, they endevour in a good conſcience, without halting with the ſpirit of God, by any diſſimulate device to performe their duties, and wherein they come ſhorte of performance, they running vnto God in Chriſt, nay, in his merits reſt truelie reconciled vnto the father for their ſinnes committed: and ſo continue, alwaies willing without delaie, as much as by anie meanes lyeth in them to ſatiſfie ſuch as haue ought againſte them. And ſo the troubles that ſhall then follow, no doubt may be accounted for Chriſts ſake, hee being thus become a true member of chriſt: although it be often ſeen that Gods deareſt children, are many times croſſed for their raſhnes and their negligence, for their ſlacknes, & for ſundry things com

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mitted against their neighbors, & therefore punished by Gods permission, by the hand of man. But the man by whom they ar so punished, doth it as a minister of the Lord, as was *Pharaoh*, in afflicting in children of Israel, for offending their brother Ioseph, & as were the persecutors of David, & yet the punishers and persecuters are not justifyed in their proceedings, but the punished and persecuted, ar the more happie, in that they are made thereby the more like vnto Christ by affliction: so that he that is punished in favour as was David, though for his faults & not in iudgment, as were Cain & Saul, may be said, they are afflicted for Christs sake. For the most godly and syncere men, that are in manner wholy mortifyed, as touching the world, and who haue dedicated themselues (as it were) to the seruice of God, are not free from tryal in this world but are touched with hunger, nakednes, neede, povertie, labour, contempt, and such like, and the reason is, for that they bee not without naturall infirmities, which are seasoned with such favorable crosses, to the ende that they may appeare to bee true servantes and souldiers of Christe, who as they put on the profession of Christe, so they must

muſt of neceſſity put on the afflictions of Chriſt, for whoſe ſake the worlde wil hate them, and vomite out, to their diſgrace & ſlander, al the opprobrious ſpeeches that may be, adding affliction to affliction, vntill they be ſo loden with calamities, that they euen in the loue of the heauenly happines, be driuen to ſay, Wee deſire to be looſed and to be with Chriſt: ſhewing themſelues willing to goe quickly, where they know all felicity, and the ſumme of all vnſpeakeable ioy is laide vp in ſtore for them, making account of this world but as of a priſon, wherein they are ſhut vp, and as of a continuall warre, wherein they are continuallie aſſaulted, buffeted and wounded. This doth affliction worke, to the training of men to heauen, be not aſhamed therefore of the croſſe of Chriſt, of thy ſlaunders, of thy reproches, and miſeries: for when thou haſt ſuſtained al that is poſſible for a man to ſuffer, they deſerue not the leaſte parte of the ioyes prepared for thee. Therefore ſet thee in a ſtrong reſolution, patientlie to beare whatſoeuer my God ſhall laye vpon thee. And be in the minde of *Paule*, who ſaid, yea though he kil me, I wil truſt in him, nothing muſt diſmay the conſtant ſouldier of Chriſt, no not death it ſelfe, &

hope

e satisfied with a perpetuall rewarde: yet
little while, and he that shall come will
come, and will not tarie. The Lord know-
th the dayes of the vpright man, & his
heritance is euerlasting: these thy light
fflictions are but for a moment, and yet
hal they cause vnto thee a farre more ex-
ellent weight of glory: and the time will
hortly come, when thou shalt be manu-
ised, and set at liberty, thou shalt be de-
uered from the bondage of corruption
nto the glorious liberty of the sonnes of
od. And in the meane time the Lorde
mselfe shall put to his hand, hee shall
rop thee vp, and in time of neede he shal
tand with thee and guard thee, hee shall
ake thy bitter waters sweete, and thou
halt say, *He hath heard me in a time ac-
pted*, and in the day of saluation hath he
ccoured me, and with *Paull* thou shalt
y, *blessed be God, euen the father of our
ord Iesus Christ, the father of mercy and
od of all comforte, hath comforted me in
ll my tribulations*. And shall inable thee
y thy godly experience to comfort others
any affliction, by the comforte where
ith thou thy selfe art comforted of God:
nd when thou hast tasted this sweet con
lation, thou maist haue cause to imitate
at sweete singer of Israell in this song of

praiſe, thou haſt turned my mourning into ioy, thou haſt looſed my ſack and girded me with gladnes. The Lord ſhall alwaies be with thee, and therefore if thou walke through the valley of the ſhaddow of death, thou needeſt not to feare, his rod and his ſtaffe ſhall hold thee vp and comfort thee, hee ſhall prepare a Table for thee in the ſight of thine enemies, yea in the view of ſuch as deſpiſe thee, hee ſhall annoint thy head with the oyle of comforte. Let this ſuffice for thy comfort, and to encourage thee to reſt, and rely vppon the mercy, the loue, the wiſedome, & vnſearchable prouidence of the moſte high in all thy miſeries.

Penſiue. Surely I hartely thanke thee, thou haſt highly exalted my conſolation, my ſoule is comforted beyond meaſure. And now I purpoſe earneſtly to ſeeke vnto the Lorde, and faithfully to pray vnto the almighty, and I will endeuor to frame my life vprightly before him, and though he ſee me not by and by to heare me, yet I knowhe will awake vnto me at length, & will make my habitation proſperous: though my beginning haue bin ſmall, yet ſhall my latter ende be with great increaſe & therfore wil I make tryall, if I ſhal finde fauour in the eyes of my God, if he will re-

comfort

comfort me againe and shew me mercy. But if he say vnto me, I haue no delight in thee. Beholde I will stand vnto his clemēcy, and present my selfe vnto him againe and againe, and I will say, Heere I am, do with me what seemeth best in thine owne eies, and I will draw neere vnto my God, and I know he will draw neere vnto mee, I will clense my hands, & purge my heart, and if it be his pleasure, I will suffer affliction still. I wil cast my selfe downe before him, and he will lift me vp, I will humble my selfe vnder the mighty hand of God, that he may exalte me in due time. I will cast my care vpō him, for he careth for me I will goe boldly vnto the throne of his grace, that I may receaue mercy, & finde fauour to helpe in the time of neede, I wil not be ashamed nor feare, for I am fullie perswaded, that he to whome I haue committed my selfe, is able to keepe me safe for euer. Therefore am I resolued to trust in him, for he can giue me aboundantlie all things to enioy, though for a moment in his anger he hid his face, with euerlasting mercy wil he haue compassion. And yet will I not forget to say with *Dauid*, *Oh Lorde forsake me not euer long*. I will fall downe before his footstoole, for he is holy, he is my hope, and my fortres, my God,

in whom I will alwaies truſte: ſo I knowe he will take me vnto himſelfe, he wil imbrace me in loue, hee will lay me on the ſhoulders of his ſacred providence, hee will binde vppe my woundes, he wil cure my diſeaſes, and refreſh my feeblenеſſe, he will recomfort mine afflicted heart and ſoule, hee will ſend me timely ſolace, and will put away al penſiueneſſe, and mourning from me. There fore I ſay, I will fall downe before him, and will powre out mine heart vnto him, ſo ſhall hee heare me, and relieue mee, and then ſhall they that now gape on my miſeries, with tryumphes and Songs, ſee and perceiue, that great is my God, and worthy of all men to bee prayſed, for his exceeding mercies, & ſuch as haue ſcorned me, ſhall be aſhamed of their raſhnes: & even they ſhalbe forced to cleaue vnto my helping God, and with me to giue glorie vnto his divine Majeſty, that he ſo duely regardeth the eſtate of the poore, and that deliuereth the oppreſſed, from him that is too ſtrong and mightie for him, yea, the poore & him that is in miſerie, from him that ſpoyleth him. I forget not that ſweet ſaying of the Lord, where he ſayth, *Now for the oppreſſion of the needie, and for the ſighes of the poore, I will vp and ſet him at*

liberty

libertie whome the wicked haue snared. And sith the Lorde himselfe is readie to arise for my deliverie, I will continuallie indevour to arise vnto him in mine heartie prayer, and humble thanksgiving, for his everlasting protection, I will do as the Apostles did, when they were in the tempest in the sea with Christ, Christ being a sleepe, they awaked him, crying, saue vs Lord, or else we perish, so I will flie vnto my God, I wil awak, him and say, ô Lord, why sleepest thou in my miseries, & with *Esay* I will say, Oh Lord look down from heaven, and behold mee from the dwelling place of thine holines & of thy glorie. Where is thy zeale and thy strength? The multitude of thy mercies, and of thy compassion? are they restrained from me? Thus I see muste I awake my God, whom my sins haue made to sleepe that he seemeth not to heare me. But before I proceede to enter speech & conference with my God, let me entreat you to shew me briefely what is most fit for me to obserue before and when I pray.

Hope. Learne what *Timothie* teacheth thee, *2 Tim. 2. 19.* hee commandeth that everie one that calleth on the name of the Lorde muste departe from iniquitie: Shewing that it is impossible to be heard

of God, continuing in ſinne. Therefore, muſt thou carefully cleanſe all thy thoughts, all thine affections, thou muſte purge and purifie, all thine heart and ſoule: for if *Moyſes* was commanded to put off his ſhoes, approching neere vnto the place where god appeared vnto him, for that he ſhould not bring a polluted thing into the preſence of God, much more oughteſt thou to put off all ſinfull, carnall, corrupt, and polluted affections from thee, when thou commeſt to talke with God, and thou muſte garniſh thy ſelfe with new thoughtes, ſacred meditations, holy and vnpolluted deſires, and thē being armed with faith, endued with hope, being humble, penitent, loving, zealous, freed from al deſires of revenge, reſolute not to returne to thy former vanities, ſinnes and corruptions: and withall, having a ſpeciall regard in all thy neceſſities, to lay aſide all carnal & earthly imaginations in thy prayers, for that thereby thou derogateſt from Gods glory, in making their own fleſhly conceites partakers with the providence of God, thou maiſt not ioyne thine owne fantaſies to the will of God, but what thou ſeekeſt at his hands, thou muſt ſimply commende it vnto his will, without ſaying to

thy

thy selfe, Let it be thus, or so, and especially, in things tending to corporal relief, & al worldly respects: and that which cōcerneth the kingdom of God, thine own salvation, the prosperity of the Gospel, the Lord is alwaies readie to heare, & graunt it without condicion, because it concerneth his own glorie, and being thus zealously prepared, thou maist go boldly to the throne of his grace, & thou shalt receiue mercy, & find favor in al thy necessities: yet withal cōsider this, that although God heareth when the faithful call, yet there is some delay oftentimes, and God doth not presently send help, but somtime suffereth men to bee even meerely overthrowne before he come, as is seen in the ship, wherin Christ & his desciples were, he suffred the ship to be tossed to and fro with the wawes, & to be neere overwhelmed, before he would awake & quiet the tempest, yet at last he did it, & there was no danger: signifying thereby, that the measure of temptation is to bee referred onely vnto him. And it shall suffice thee, *that he is faithful, and wil not suffer thee to be tempted aboue thy strength.*

Wherfore, howsoever the case standeth with thee, thou must not reason why hee tarryeth so long, or why hee punisheth

ſo deepely: for as he is God almighty, great and all-ſufficient, ſo he layeth often vpon his children a great weight of tryal, to the ende, that his great power may bee knowen in deliuering he went deep with the kingly Prophet *Dauid*, and tarryed long from him, when he was inforced to crie out: *Why doeſt thou turne thy face away from me, O Lord? And why doeſt thou forget my pouertie and tribulation.* But at length it came to paſſe, that to the praiſe of God, and his owne comforte he ſaith, *The Lord hath deliuered me out of all my troubles* Oh that was a ſweete ſong for *Dauid*, and no doubt, if thou continue conſtant, if thou call vppon God in true perſeuerance, not limiting the Lorde a time, nor preſcribing him a meane, nor teaching him the manner how hee ſhall eaſe thee, thou ſhalt haue cauſe to ſing the ſame ſong. Now mee thinks, thou are ſufficiently inſtructed how to beare thine evils, and I thinke it not amiſſe for thee to vnfold every particular griefe vnto God, and if thou want any aſſiſtance in all thy proceedings, my counſaile ſhall be readie for thee.

Penſ. Goe to then my ſillie ſoule, prepare thee to God, the only rock of thy ſalvation reſt thy ſelfe quietly on him, poure

forth

faith all thy cares and griefes into his bosome, he hath promised to ease whatsoever is burdensome vnto thee: and it is he that hath said, I wil neither fayle thee nor forsake thee, he liveth for ever, & keepeth promise with all: As for man, thou seest him meere vanity, nothing is more deceivable than man, all power, mercie and truth remaineth with God. Therefore lift vp, lift vp thy voyce vnto him, for doubtles he it is in whom we now liue & haue our being, and he is not far from thee my soule, wherefore I say, cast away al doubting and feare, and approach vnto the throne of thy mercifull God, who is most readie to helpe in the time of neede.

An effectuall and comfortable prayer.
in distres, or any kinde of adversitie.

MY most gracious, loving, and mercifull God, I doe acknowledge that I haue most highly offended thy sacred Maiestie, by my grosse and most filthie life, whereby I haue deserved most sharpe correction and punishment, & most justlie doest thou send me a troupe of most heavie calamities, to shew that thou art offended with me, and that thou canste not beare with the evil, I doe continually

ally againſt thee, wherein thou ſhewest thy ſelfe to favour me, even by afflicting me, thereby calling me backe from my wicked waies, leaſt running on ſtil in my corrupt vanity, I ſhuld periſh everlaſtingly: By which thy loving correctiõs, I find (good Father) that thou art careſull of my reformation, and conſequently, of my ſalvation. Therefore doe I highly prayſe thee, that thou ſo lovingly doeſt chaſtice me, which although it ſeeme heavie and grieſome to fleſh and bloud, yet worketh it greatly to my good: being aſſiſted by thy divine ſpirit, that with patience I may paſſe through theſe my miſeries, and that in thy good time, I may taſte anew of thy mercies, be protected by thy hand, releeved by thy providence, & finally, ſatisfied of al good things: oh Lord, I am becõme naked of helpe, recomfort me, ignominious & deſpiſed, ſhew me thy coũtenance: I ampoore, releeue me: I am become a by worde among the people, oh refreſhe me with inwarde conſolation. Rebuke me not in thine anger oh Lorde, neither chaſtice me in thy wrath, but haue mercy vpon me, haue mercie vpon me, for I am miſerable and weake, oh Lorde heale mee, for I am deepely troubled, I am ſore vexed, returne and deliver mee, even

even for thy mercies sake, haue compassion on mee, and renue my weake estate, least the wicked saye, there is no helpe for mee in thee. To whome (Oh Lorde) should I complaine in my distresse, but vnto thee my all-sufficiente and loving GOD? whither shall I flie but vnto thee the tower of my strength, the preserver of my life, the fountaine also of my salvation and my refuge, I knowe thy mercies are such, and so infinite, thy power such and so absolute, that though thou suffer mee to bee banished, as thou diddest *Helias*, even vnto the drie and barren Wildernesse, thou canste there also relieue mee, and in thy good time againe, canst bring me into a moste wealthie place, though thou suffer me to hunger and thirste, as thou diddest *Sampson*, yet canste thou refreshe mee with Water, out of a drie tooth, or by some such extraordinarie meane, even as thou wilte: yea, thou canste open the hard and drie rockes, to gushe out Water, to thy faynting children. Though thou suffer mee to be imprisoned, as thou diddest *Ioseph*, thou canst free me againe, and aduaunce me, yea, thou canst breake the fetters, chaines, and bandes, to set free thy children, as

thou

thou diddeſt Peter, & canſt ſet open an iron doore to ſet them at libertie, though thou ſuffer mee to be afflicted and ignominiouſly caſt downe, as thou didſt *Iob*, thou canſt rayſe me againe, and renue my eſtate, nay Lorde, though thou ſuffer me to deſcende into the graue, as thou didſt *Lazarus*, thou canſt raiſe me again if thou thinke it expedient, though thou ſuffer me to be killed: as thou didſt *Iohn Baptiſt*, thou canſt reuiue me againe in thine eternall kingdome. So mighty art thou and mercifull, that what thou wilt thou canſt, thy care is great of thy children, thy wiſedom infinite, and thy prouidence paſt finding out: for when thy children ſeeme weake, then are they ſtronge, when they ſeeme poore, then are they rich: when they ſeeme to be moſte deepely diſtreſſed, then are they moſt inwardly comforted by thee, and when men thinke them vtterlie ouer throwne, then ſtand they moſte ſtrongly by thee, yea, when they ſeeme to be overwhelmed with miſeries, and when there appeareth no helpe, then taſte they moſte ſweetly of thy mercies, then ar they moſt redilie relieued by thee. Oh happie are they that reſte vnder the ſhadow of thy gracious wings, there is the ſafe caſtle & refuge,

refuge, where none evill can annoy them. Oh shroud mee therewith, and let thy mercies compas me about for evermore, so howsoever I shall be oppressed: I shall be thine, though the world cast me off, as scum and filth of the earth, yet I shal be thine, though I want all worldly and humane comfort, I am thine though I be poore, I am thine: though I be sick I am thine: in whatsoever miserie and affliction I am in, I am thine: Therefore deare Father, I will not be dismaid, I will not dispaire though I be throwen downe in the eyes of men, for thou canst raise mee vp, therefore will I rest and relie vpon thy providence for evermore. And sith thou art my keeper, sith thou art my defence, sith thou thy selfe art the holder vp of my head, of what shall I be afrayde? Thou never fayleſt to helpe when moſte neede is, therefore shew thy selfe loving vnto me, as thou art truly loving, shew thy selfe redie and powerful in releeving mee, as thou art full of mercie and power, that when I am lifted vp again, mine enemies and such as thinke thou haſte vtterlie forsaken mee, may see thy might working in my deliverie, and thereby acknowledge that it is thou onely that makeſt all men come vnto thee, to dwell secure, so shall

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the whole worlde knowe that thou art the GOD of ſalvation to all that ſeeke thee. Heare this (oh Father) and regard, for thy deare ſonnes ſake Chriſte Ieſus, Amen.

O Lord increaſe my Faith.

Another comfortable Prayer, wherby the diſtreſſed man may comfort himſelfe in his miſeries.

OH Lord God almighty, my loving and merciful father, now I haue taſted of the ſweetnes of thy conſolation, by the inward working of thy bleſſed ſpirite, I cannot but be a continuall petitioner vnto thy ſacred majeſtie, for continual ſupplie of thy comforts, for of my ſelf (alaſſe) I am miſerable. There is no parte of my bodie, but is polluted with ſin, & by reaſon thereof, hardly beſet with many croſſes, readie (without thou in thy loue ſupport mee) preſently to fall into new dangers. Therefore, good Father, ſanctifie me, that I may bee prepared continuallie to flye vnto thee; ſanctifie me within, and without; mortifie in me all ſinful & corrupt affections, take from me all impediments, that hinder mee from comming wholy vnto thee; create in me a new ſpirit, a new heart, new affections, and new thoughts,

thoughts, and furnish me with all spirituall graces, with all godly qualities, and breake downe the hinder wall of naturall reason, which often letteth me from comming vnto thee. Blesse the workes of my hands, prosper mine indevours, and guide mee in the pathes of righteousnes for ever more. Turne thy louing countenance to ward⁊ me, and haue mercie vpon mee, for I am desolate, distressed and poore: looke vppon mine afflictions, and prosper my labours; blesse all my travels, and giue me good and comfortable successe in all mine enterpryses: in the time of trouble succour me, in the time of my neede relieue me, and in the time of sorrow comforte me: and although heavines, mourning, weeping, wante, sighing, and feare continue with mee for a night, oh Lord send mee joye, comfort, gladnesse, plenty, and consolation in the morning: and although Father, Mother, friendes, Kinse folkes, and acquaintance forsake me, flye from me, leaue me & scorne me, bee thou readie and willing (for thou arte able) to take mee, and holde me vppe, so shall I be safe: Thou onelie art my helper, oh turne all my mourning into joye: feede mee with the hid treasures of thy blessings: be vnto mee a stronge rocke,

whereon

whereon I may alwaies reſt, be vnto me an houſe of defence, wherein I may dwel in ſafetie: Oh ſee and behold my trouble, conſidder and eaſe my griefes, ſhut not vp thy compaſſion from mee, but open thine hande and repleniſh me with thy bleſſings plentifully. Thou diddeſt from the beginning decree to doe good vnto them that truſte in thee, and thou haſte alwaies performed it to our forefathers of old. *Dauid*, *Ioſeph*, *Daniell*, and infinite others haue asked and obtained thy ſweete deliverance, by whoſe examples I cannot but likewiſe come vnto thee, knowing this, that thy loue is not leſſened, nor thy power diminiſhed. Why then ſhould I doubt of thy mercies? If I faithfully beleeue? I beleeue Lorde, helpe mine vnbeleefe, and let me taſte of thy goodnes, how ſweete, how amiable, how comfortable, and helpfull thou art, that I may alſo ſaye, though many be the troubles of the righteous, thou delivereſt them out of al. Thou delivereſt the ſoules of thy ſervants, and none that truſteth in thee ſhall periſh. Thine eyes are vppon them that feare thee, and thine eares open vnto their crie, with thee oh Lord, is the well of life, and thou giveſt the poore plenteouſne of thy pleaſures to drinke:

Deare

Deare Father, it comforteth mee to remember the sweetnesse of thy loue. The experience which I haue of thy mercies, of thy prouidence, of thy willingnes and readines to helpe, assureth me of thy reliefe in time conuenient, and causeth me inwardly to rejoyce in my outward afflictions, and with gladnes to sing, that thy goodnes oh Lorde, indureth for ever, thy mercie oh Lord, indureth for ever, thy loue oh Lord, indureth for ever, thy truth oh Lord, indureth for ever, thine hand, oh Lorde, is mightie to saue, and thy prouidence passeth all mens finding out: when I haue bene in deepest distresse, thou hast comforted and releeued me. I neuer came vnto thee, & haue bin rejected, never hath my complaint bene put backe, but moste louinglie heard, and my petitions moste readilie graunted, whereby good Father, I see that I needе not to bee discomforted at my miseries, for mine aide is of thee, my comforte in thee, and all my ioye and reliefe commeth from thee. Deale with mee in all things as thou wilt, thou onely knowest what is fittest for me, plentie, or penury, wealth or wante, sicknesse or health, friends or enemies. Therefore, not as I wil, but as thou wilt, in thy hands I reste, giue mee not over, leaue mee not

for

for ever deſtitute, but as by thy hande I haue bene corrected, ſo by thy hande, let me receiue conſolation againe, for the merites of thy deare Sonne Ieſus Chriſt, Amen.

O Lord increaſe our faith

Hope. Now *Penſiue man*, how ſtandeth it with thee, thou haſte had a good ſcope to confer with God, and no doubt but thou haſt receiued by it no ſmal conſolation. I pray thee let mee vnderſtande how thou conceiueſt of the truſt in God, and what comfort thou couldeſt yeelde to others, if they wanted thy counſaile in the like diſtreſſe.

Penſ. Truely I finde, that wee cannot be ſo readie to come vnto God, but he is as ready to meete our petitions, and in a moſt fatherly loving maner, he imbraceth vs, and graciouſlie accepteth of our humble deſires: And I ſee, that the juſte men haue not only, not cauſe to faint vnder the burthen of their miſeries, but they may thereby gather vnto themſelues, cõtinually more & more ſtrength, through the benefite of gods continual inward comfort: & theyare lifted vp & ſtand like the ſtately and beautifull Palme tree, yea, like the luſtie Ceders of Lybanon, which rottennes & age can neuer conſume, though ve

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ry many stormes and tempests do assaile them, they cõtinue like goodly faire trees planted neere the sweet water streames, which being watered with continuall moystnesse, is alwaies greene, & bringeth foorth fruit in due season: and howsoever they seeme to the world, sometime to bee as it were withered, & whatsoeuer men thinke of their estates, yet shal they prosper in their waies, and al thinges, even their aduersaries, their bitter afflictions, & miserable calamities, shal alturne to their blisse & perpetual cõmoditie. As the bondage and cruel slavery which the Ægyptians layde vpon the children of Israel to keepe them lowe, tended more & more to their strength, & inabling of them to vndergoe al their burthens: so did the imprisonment of *Ioseph*, not only not hinder his happines, but as it were, the verie way to his high preferment: the like may be said of *Dauid*, the more he was persecuted of *Saule*, the more neerer hee grew to his glorie: who then wil not willingly and without grudging, vnder goe the heavy burthens of worldly evil? Sith it bringeth in the ende so large a portion of surpassing comforts. Wherefore, sith it falleth out, that it must bee my portion to bee thus visited with the afflictiones of this

life

life, I will imbrace it in hope that one day it may be ſaide of me, as it was of *Dauid*, being deliuered from diſtreſſe, *This miſerable man was hearde when he called vpon the Lorde, who deliuered him out of all his miſeries.* May not the like be ſaid, when the poore *Penſiue* man ſhall bee renued in his eſtate, & freed from this thrall that the Lord hath heard him, and deliuered him out of all his troubles? Infinite are the examples of the louing preſence of the Lorde with his children, when they ſeeme vtterly confounded.

And for my comfort and the comfort of others, becauſe it was thy pleaſure to heare what I could ſay therein, I will call to minde ſome ſpeciall fauours that this louing God hath ſhewed towardes our Godly fathers, that it may appeare how, though they were moſt Godly, yet were they not without their tryals, and bitter croſſes laid vpon them, both by the world and Sathan. But God that neuer faileth the faithful, came alwaies in a time accepted: ſo that no euill could annoy them: he forgiueth ſinners repentant, as appeareth by *Paull*, *Peter*, and *Marie Magdalene*: he feedeth and releeueth the poore, truely calling vpon him, as he did *Heliah* in the wilderneſſe: he increaſeth the ſtock

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and store of his Children, as he did the Oyle and meale of the widdow of *Sareptah*, he bringeth his children out of captiuitie and prison, as he did *Ioseph*, he deliuereth his, from most deepe dangers, as he did the Prophet *Daniell* out of the Lyons Denne, and the three children out of the fire, he healeth the diseased, as hee did *Hezechias*, adding vnto their life many yeares, if he see it expedient, as hee did fifteene yeares vnto *Hezechias* dayes, yea his hand is out stretched in his mercies manifolde, to saue, defend, protect, comforte, and releeue his: though for a moment, as he himselfe saith in his anger, he hideth his face, yet with everlasting mercy, he hath compassion againe, he is rich in mercie, over all that call vppon his name: therefore will I alwaies cal on him, for so did *Dauid*, that chosen of the Lord, who was comforted inwardly, when hee outwardly complained and said: *In the time of my trouble I sought the Lord, my soare ran and ceased not, in the night, my soule refused comfort*: nay he complayneth further, I *did thinke vppon God* (he said) *and was troubled, I prayed, and yet was my soule full of heauinesse*. In all which hee yet retayned an inwarde most sweet contentation, through a liuely

hope,

hope, which gaue ſuch ſweete ſucceſſe vnto his prayers, that at length hee brake out after another manner ſaying: *I haue ſought the Lord, and he hath accompliſhed my deſire, and deliuered me out of all my troubles.* This God, euen *Dauids* God, is my God, & the God of all that rely faithfully on him: in him will I alwaies truſte, though all thinges ſeeme to threaten my miſerie, though I ſeeme as it were for a time forſaken of him. And though no helpe appeare, though heauen and earth ſeeme to deny me things neceſſary, I know that he that is called *Iehoua*, he that is *Emanuell*, God with vs, hee will in a time accepted, adminiſter vnto me new ioyes, & giue me the occaſion of a new ſong, by ridding me out of all my dangers. And I am aſſured, that my expectation will not faile mee, but that it will one day come to paſſe, that theſe miſeries ſhal haue an end, and then I ſhall haue perpetuall ioy.

Hope. But by the way, I muſt aduertiſe thee of one point, which thou muſt labor to cleere thee off, for while thou remaynedſt polluted with ſin. Neither can thy good ſpeeches auaile any thinge, neyther thy prayers profite thee, for ſinne is the roote from whence ſpringeth all afflictions, all croſſes, all calamities and miſeries,

inwarde,

inwarde and outward, and therefore, before all other things, seeke to remooue that thou mayest the more clearelie perceaue how to seeke other things at the hands of God, who heareth not sinners. I herefore acknowledge and confesse thy sinnes, craue pardon, be truely penitent, and then fall downe before him in hearty prayer, and he will heare thee, and graute thy requests.

Pensiue. Then I truste by degrees I shall come to such perfection by your good counsel, as shal at length bring me to the hauen of true tranquility within and without. And therefore I will repaire vnto my God, acknowledging mine imperfections, and craue at his hand pardon and forgiuenesse of all that I haue done a misse.

A Prayer, wherein the pensiue man acknowledgeth his sinnes, and craueth pardon for the same.

OH Lord, the very searcher of the harts of all men, whose diuine eye pearceth the reines, and findeth out all the wickednesse that is in vs: and though thou finde vs fouly and filthily poluted with iniquity doest not presently enter into iudgement but spares vs, to the ende that thy patience, and forbearing may drawe vs to

amen.

amendement of our filthy liues. Therefore my good God and loving Father in Ieſus Chriſt, I cannot but openly acknowledge vnto thy majeſtie my corruptions, not onely had and traduced from the fal of our firſt parentes, but by the ſinnes alſo which I daily commit, even mine actuall ſins, which proceede from mine owne corrupt and filthie converſation, wherein wee continually wallow the moſte of vs without ſenſe or feeling, many of vs with greedineſſe, and all of vs with continuall neglect of our duties in our ſeverall calings, whereby we dailie pull downe vpon vs a farre more waight of thy judgements then wee are able to beare. And I ſilly wretch, whoſe hart is fraught with vanities, doe here appeale vnto the throne of thy mercie, not excuſing my ſelfe of evill, but accuſing my ſelf of notorious wickedneſſe, which I acknowledge, plucketh me downe even to hell, and that deſervedly: But, good Father, thou that aboundeſt in mercie, let it pleaſe thee I humbly pray thee to forgiue my ſinnes, to pardon my tranſgreſſion, and to ſeaſon my heart from aboue, that I may dailie more and more feele my wantes, and call to thee continually for ſupplie, that I may finde my weaknes, and

cry to thee for strength, that I may see in to my sinnes and seeke to thee for pardon and forgiuenes: for vnlesse it please thee (my gratious father) to grante mee pardon and releese in my distresses, it cannot be, but that I must die and perish euerlastingly. For the least of my wants doth carry in it selfe a greate weight of iudgement, and although my weakenes seeme little, yet stand I thereby in dayly danger of vtter confusion: And through my smalleſt sinnes, how slender account soeuer I make of them, I am presled downe euen to the hels. Such (deare Father) is the estate of all mankinde, as of themselues, therefore vnlesse I woulde runne headlong into destruction, I must flie vnto thy throne of mercy, where there is mercie layd vp in store for all that call vpon thee in faith, I beseech thee therfore (good father) pardon my hidden and secreete sins, and lay not my knowen sins, which are many in number, at any time vnto my charge. But bath me rather in the bloud of thy sonne Iesus Christ, that I being throughly clensed from my filthines, may be presented vnto thy maiesty, as a new creature, & regenerat in Iesus Christ clothed with his white & vnspotted robe of righteousnesse; that I may bee freely

received into thy fauor, diſcharged from al the iudgements pronounced againſte ſinne: and loving Father, for my further comfort, continue in me not onely a deteſtation of my ſinnes paſte, & a continual ſorrow for that I haue ſo highly offended thee my gracious God and loving Father, but alſo a longing deſire to take and holde on a new courſe of life before thee, never yeelding againe to faſhion my ſelfe like vnto this vaine and wicked world, but that I may be changed by the renuing of my minde: & may learne to put on the new man, which is created in holineſſe, according to the image of him that made him: that ſo I ſhaking off the former luſtes of mine ignorance, may ſtriue ſtill after the mark which thou haſt ſet before vs to ayme at, even the crowne of everlaſting bleſſednes: & in the meane time, while I muſt wraſtle through this euil world, aſſiſt me with thy grace, & let thy fauour gard me, & thine out-ſtretched right hand defend me from the perils wherewith I am beſet, that I injoying the bleſſed tranquilitie, of a ſouud and vnſpotted conſcience, may be partaker alſo of the things in the courſe of this mortall life, which are neceſſarie for the preſeruation and maintenance thereof, and

after

after this life ended, I may enjoy the most happie life that shalbe for ever.

O Lord increase my faith

Hope. I perceiue thou haste bewrayed thy sins vnto God, thou hast carefully laid downe thine imperfections before him, & hast bene an earnest suter vnto him for pardon & forgiuenes, wherein thou haste shewed thy self willing to walk the whole course of everlasting happines: doubtles it is the nature of that good God, that loving & merciful Father, to receiue al that truly repent and come to him, he imbraceth them, and most lovingly accepteth of their humiliation, and he wil keep thee vnder his wings: he wil cheerish thee, & feede thee with the most comfortable & sweet bread of life. Alwaies provided, that he must find thee constant in thy repentance, without dissimulation, there must be a perseverance in wel doing, thou must beware of back-sliding: thou muste not follow the Sow, to wallow in the dyrt again, nether the dog to turn to thine old vomit againe, but thou must wholy giue thy self to hearing, reading, & cõtinual exercise of the worde of God: thou muste labor for knowledge, & indevor to practise it, thou must learne to apprehend every vertue, and bring foorth the fruites

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of them, thou muſt mortifie in thee euery vice, and euery ſhew of them, thou muſt looke into the law of the Lorde, wherein thou ſhalt learne how to liue anſwerable to a perfect life, and beeing thus attyred with theſe ſpirituall and glorious ornaments, thou in thy pouerty ſhalt ſhine more gloriouſly in the eyes of thy heauenly father, then all the golden and glittering ſhewes of the rich doe in the eyes of weake worldlings.

Penſiue. I haue of late indeuored in this manner to reforme my ſelfe, but as yet I haue not attained vnto ſo ſincere a perfection, but I thanke my God, there doth dayly grow more and more miſlike of my ſinnes, and more deſire to follow ſincere righteouſneſſe, and I truſte by Gods aſſiſtance and mine own continuall indeuour and practiſe, it will appeare that I haue profited by your counſell.

Hope. It is well, ſo it be ſimply intended, for then will God giue a bleſſing therevnto, ſo that thou ſhalt at length become abſolute and a perfect man. But there is one thing more for thee to learne without which, yet all theſe thinges are vnperfect, namely faith, the excellencie whereof is ſurpaſſing precious, wherwith thou muſt of neceſſity be indued, to be come

come a perfect man. And if thou wilt giue eare, I will briefely shew thee what it is, & how it worketh, *Paul* to the *Hebrews*, the eleuenth Chapter, defineth faith in this sort, *Faith* (saith he) *is the ground of things that ar hoped for, & the euidence of things which are not seene*, this is a special Iewel, and happie is the man that hath it but in quantitie comparable to a graine of mustard seede. *It is the ground of things hoped for*, as if it were saide, whatsoeuer crosse or calamitie vexeth thee, if thou hope for release and ease, thou must ground it vpon faith, otherwaies thy hope is no hope *It is the euidence of things not seene*: the patefaction or laying open (as it were) of the very thing (though farre from sight) which is expected & longed for in hope. The thinge hoped for through it, is (as it were) euidently seene, & laid before our eyes, thou mayest vpon this ground build so certaine a foundation of hope of the ioyes to come, as if thou were presentlie setled in heauen it selfe with Christ, it is the assurance that we haue indeede of all our comfortes in the promises of God. And whensoeuer we lay this euidence before the celestiall iudge by our Prayers, (for therein it appeareth to be, or not to bee) hee cannot but allow it so currant,

lawfull and effectuall, as whatſoeuer wee aske, though wee ſee nothing to anſwere that hope, yet wee may aſſure our ſelues that we ſhall obtaine our deſires in ſuch ſort and in ſuch time, as is moſt fitteſt for our neceſſities. Inſomuch as we may be bolde to ſay, we are already partakers of that wee looke for before it come, becauſe comming, it wil come, & our faith which is the grounde and the euidence of the thinges hoped for, ſhall not bee in vaine. And therefore, in what danger ſoeuer wee are, we muſt open this euidence, euen our faith vnto the almightie in humble ſute, that as his promiſes are manifold, for the releeſe of his children, & his meanes infinite, ſo he will accept of our faith, wherin we ſtande aſſured that he is God alſufficient, full of mercy, able and willing to graunt what we ask. And firſt, thou muſt conſider that there is no diſſembling with God, neither canſt thou bragge of this rare Iewell, and yet bring forth the fruits of infidelity, which then appeareth, when thou ſheweſt thy ſelfe impatient at the chaſtiſements & corrections of the Lord, and when thou grudgeſt to ſtay the Lords leaſure for helpe, and when leauing the meanes commanded by God, thou runne to worldlie and forbidden meanes. Theſe

thinges

things canst not thou shroud nor cloake vnder any colour or pretence, for hee that searcheth the heart, findeth euery dissimulation, he found out *Ananias* & *Saphyra*, in their hipocrisie, and gaue them the reward of death, because they woulde seeme to haue faith & dissembled, learne of the Good King *Hezekiah*, whose successe of his faith was such, as it effected what he desired, namely, in his sickenesse recouered health, and had fifteene yeares added vnto his life, after the Lord by his Prophet had saide he should die: this is a comfortable example, fit to be applyed to thy case, who art deepely diseased within with sinnes, and without with crosses, wherein if thou seeke the Lord, in this liuely and working faith, hee will offer himselfe vnto thee, and make thee see the issue of thy hope, euen deliuerie out of all thy troubles.

The Prayers of the faithfull are moste effectuall, for thereby God vttereth himselfe to bee a God of greate compassion, and exceeding in mercie towardes all beleeuers, and at an instant he heareth, and in his good time granteth our desires, as is seene in this example of *Hezekiah*, whose prayer no sooner issued out of his mouth, but the petition was granted the

Lordes mercy came to meete as it were the kinges miſeries, whereby thou mayeſt learne, that the faithfull ſoule being in diſtreſſe, hath God as preſent as if heauen and earth were conioyned : There is no diſtance of place, or proceſſe of time, that can preuent God, to performe his wil, in a moment of time. But where prayer is, & faith the ground of it, there is the preſẽce of God, who giueth preſently, or delayeth for a time, according to his wil, alwaies for the beſte to the faithfull petitioner, God delayd to grante *Dauids* requeſt a long time, ſuffering him to continue in baniſhment, and in the wildernes, vntil he was wearie, crying yet at the laſt, in an acceptable time, hee deliuered him and made him king: ſo *Ioſeph* made long ſute vnto the Lord being in priſon, and no doubt the Lord heard him, yet in 2. years he gaue him not his libertie, but when the time was come wherein occaſion was adminiſtred of his aduancement, he thẽ not onely gaue him freedome, but alſo made him vice roy, as it were, of al Egypt. Thus doth God often trie the faith of his, whether it be ſounde or not, and after proofe thereof, then it hath the rewarde, I might ſhewe infinite examples of the force of faith, how it ſtopped the Lyons mouthes,

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how it qualified the power of fire, and how it gaue *Dauid* victorie over *Goliah*, but these suffice. And sith that faith and humble prayer are so effectuall, reste not thou dissolute and careles to seeke it, aske itof the Lord,& he wil giue it thee aboundantly,so shalt thou thereby be able to perform mighty things in thy weaknes. The examples in the Scriptures are common, they are infinite, which may confirme thy faith: seeke therefore the Scriptures,the sweet *Manna* of thy soule, they wil shew thee,the admirable things which haue bene wrought by liuely faith, and assure thy selfe, that this God, who hath done wounderful thinges, will bee present also at thy prayers,hee will bring such things to passe for thee, as shall bee marveilous to the eyes of men. Now sith this excellent, sweet,& surpassing Iewel is the gift of God, and sith hee giveth all his rich blessings for nought, feare not to frame thy prayers vnto him in al humble obedience, and goe freelie to the throne of his grace,and he will giue thee at large what thou desires.

An effectual prayer for faith and ablones to pray.

OH most gracious God and loving Father,I thy vnworthie creature, ignorant

ignorant of al good things, vnprofitable & vnfit to ſerue thee, by reaſon of my corruptions, doe yeelde vnto thee al humble thanks, that thou doſt vouchſafe to afford me acceſſe to the throne of thy mercie in Chriſt, where al wiſedom, aid, comfort, & conſolation aboundeth, & from whence al good gifts and graces, moſt francklie flow vnto thy childrē: I a ſinner, in regard that there is in me no ſtrength to ſtande, nor wiſedome to walk, nor faith to frame mine affections according to thy wil, doe heartely craue ſupply of theſe good gifts at thy hands. Grant me (good Father) thy holy ſpirit, which being inſpired into me, and inveſted in mee by thy divine power, may work in me ſuch effects as are fit for the ſtrengthning of my weak vnderſtanding, & for the increaſing of faith & renuing of the inner man, which being ſhaped in holines, ſhall become a fitte member of thy Church, wherin are comprehended all thoſe that ſhall be ſaued: Good Father, ſanctifie mee within and without: purifie mine affectiones, and let me bee made holie in all my proceedings direct mee to call vpon thee aright, and ſhape in me a ſonnd courſe of life: Let faith vnfayned bee the grounde of all my deſires, that through Faith I may

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haue patience in all my troubles and crosses, that I may be thereby renued daylie, in a liuelie hope of gracious deliverie, whensoever I am touched with any calamity. Good Father, banish al vnbeleefe in me, & make me thereby faithful, that by thy divine working, I may be able to conceive aright, speake aright, pray aright, & walk aright: Oh learne me and I shalbe learned, teach me & I shal vnderstand & do thy wil, & neither shal prosperity puffe me vp, nor calamity cast mee down, sin shal not dismay me, nether shal any evil make me afraid: I will walk in thy feare al my daies, & I shal patiently abide thy leasure in al things, if thou vouchsafe to grāt me this rich blessing of a liuely faith: then shal I want nothing in poverty, then shal I be comforted in al distresse, & be safe in al dangers: oh happy man ỹ is so far in thy favor that obtayneth this blessing at thy hands: happy in this vnhappie life & most happy in regard of future moste happy eternal life. Without this (ô good Father) who more vnhappie than wretched I? Who wantes all comforte inwarde and outwarde: Who am I of my selfe? poore, sinfull, corrupte, vaine, caste downe, and be-sette with infinite evils,

ignorant of al good things, vnprofitable & vnfit to serue thee, by reason of my corruptions, doe yeelde vnto thee al humble thanks, that thou dost vouchsafe to afford me acceſſe to the throne of thy mercie in Christ, where al wisedom, aid, comfort, & consolation aboundeth, & from whence al good gifts and graces, most francklie flow vnto thy childrē: I a sinner, in regard that there is in me no strength to stande, nor wisedome to walk, nor faith to frame mine affections according to thy wil, doe heartely craue supply of these good gifts at thy hands. Grant me (good Father) thy holy spirit, which being inspired into me, and inuested in mee by thy diuine power, may work in me such effects as are fit for the strengthning of my weak vnderstanding, & for the increasing of faith & renuing of the inner man, which being shaped in holines, shall become a fitte member of thy Church, wherin are comprehended all those that shall be saued: Good Father, sanctifie mee within and without: purifie mine affectiones, and let me bee made holie in all my proceedings direct mee to call vpon thee aright, and shape in me a sonnd course of life: Let faith vnfayned bee the grounde of all my desires, that through Faith I may haue

haue patience in all my troubles and crosses, that I may be thereby renued daylie, in a liuelie hope of gracious deliverie, whensoever I am touched with any calamity. Good Father, banish al vnbeleefe in me, & make me thereby faithful, that by thy divine working, I may be able to conceive aright, speake aright, pray aright, & walk aright: Oh learne me and I shalbe learned, teach me & I shal vnderstand & do thy wil, & neither shal prosperity puffe me vp, nor calamity cast mee down, sin shal not dismay me, nether shal any evil make me afraid: I will walk in thy feare al my daies, & I shal patiently abide thy leasure in al things, if thou vouchsafe to grãt me this rich blessing of a liuely faith: then shal I want nothing in poverty, then shal I be comforted in al distresse, & be safe in al dangers: oh happy man ỹ is so far in thy favor that obtayneth this blessing at thy hands: happy in this vnhappie life & most happy in regard of future moste happy eternal life. Without this (ô good Father) who more vnhappie than wretched I? Who wantes all comforte inwarde and outwarde: Who am I of my selfe? poore, sinfull, corrupte, vaine, caste downe, and be-sette with infinite evils,

evils, from whence alaſſe, man can not redeeme me, man cannot eaſe me, man cānot any way recōfort me, therfore I fly vnto thee my al-ſufficient & truly helping god, father, pittiful to thy perplexed children, to thee I flie and will not fainte, for I beleeue thy promiſes. Lorde helpe mine vnbeleefe: thou art the cauſe and ſo abſolute perfection of my life, the preſerver of my ſoule, the abſolute good that I ſeeke the euerlaſting and only good, from whom, as from the liuely ſpring, floweth whatſoever good is, either for ſoule or bodie: make perfect therefore in me this good gift, increaſe it in mee more and more daylie, that I applying the ſame in humble prayers to thy diuine Majeſtie, both for corporall and ſpiritual reliefe, may be continually heard according to the multitude of thy mercies, and ſo reſting therein, vnder the ſhadowe of thy facred winges, may be ſafe and ſecure in all my miſeries. Good Lord, I commende mine eſtate vnto thee in all patience, humbly beſeeching thee, that in thy good time, I may reape the fruits of a liuely confidence in thee, namely, what in this life is expedient for the preſervation and maintenance thereof, and after this life, the abſolute and conſummate

end

end thereof, eternal salvation in Iesus Christ.

O Lord increase my faith.

Hope. It seemeth that thou hast taken good holde of the promises of God by faith, which thou maiest applie to thy comforte in all thy calamities, & what thou findest moste especially to touch thee, thou hast now time and fitte oportunitie to lay it before the Lord in humble praier: & as in al thy discourses it hath appeared, that povertie is the principal evil that oppresseth thee, and a harde estate, the cruellest enemie that vexeth thee, thou mayest nowe call to minde what is to be done in this miserie, and how thou maiest againe haue inwarde comfort in thy outward adversitie,

Pens. Indeede, by the which I haue considered before, I am fully assured, that the onely defence, wherein doth consist suresst security, is the firme trust & confidence, that our loving God vouchsafeth vs to haue in him, & the chiefest groūds of our faith in him, is his promises, wher in he saith that hee will relieue vs, & deliver vs from all the evils that beset vs. So doth *Dauid* affirme, teaching vs also that are afflicted, to walke in hope, where

he

he ſayeth, *who ſo putteth himſelfe, and ſhroudeth him vnder the gard and protection of the moſte high, no euill ſhal come neere his dwelling place.* But what ſhall I gather therby? Becauſe many evils come neere me, & my dwelling, becauſe I am beſet with many miſeries: ſhal I thinke that I am out of the protection of my God? God forbid, for this I conſidder, though this pinching eſtate of mine, this poore portion which I poſſeſſe in this life, lie heavily vpon me, yet I fully aſſure mee that this hard meaſure of worldly comforts proceedeth of my ſins (as I haue often ſaid) & the loving God, whom I haue offended, ſendeth mee this poore eſtate, not as in judgement, but as a fatherlie loving correction: for there is none whom he loveth, but he chaſtiſeth in the world, and therefore though the burthen of mine eſtate be heavie, yet I cheerefully accept of it: for that therby I become the more like my Chriſt & Saviour, who was glorified through afflictions, & through many tribulations, muſt I enter into his kingdome, and it is no more than everie child of god muſt looke for: & therefore, becauſe it ſhould not come vnawares to any, Chriſte himſelfe ſaith to his Deſciples, and in them to mee and all other

his

his Children. *In the Worlde you shall susteine affliction.* It is as it were layde downe as a maxime, or a grounde infallible, that the childien of GOD must be afflicted, & *all they that wil liue godlie in Iesus Christe, muste suffer crosses* It is certaine, that *God chastiseth all that he loueth, & whippeth everie child whom he receiueth.*

See heere is nothing but trouble, necessitie, povertie, miserie, whipping, chastisments, all which are heard measure to flesh and bloud. If there were no further hope, wee were of men most miserable, and therefore for our absolute comfort it is said againe, *If wee suffer with Christe, we shall raigne with Christ.* Heere is a comforte farre exceeding the discomforte of my povertie, and this reward of trouble is such and so glorious, sweete and comfortable, that all that I can sustaine, can no way countervaile the least of the joyes to come, for we shal raigne with Christ. What greater glorie can there be, than to raigne with God, to be partaker of his kingdome, & to enjoy with him the surpassing cõsolation ỹ ther aboũdeth? & if Christ himself could not enter into this kingdome but by these afflictiones, shall I thinke me worthie to be freed

freed from them? If hee were poore, and had not a houſe to put his head in, ſhal I grudge though I wante? I am a miſerable ſlaue, a poor ſeruante, who in reaſon cannot challenge priuiledge aboue my Lord & maiſter: al muſt drink of Chriſts cup that will taſt of his glorie. Povertie alſo is neceſſary for diſcipline, as the wiſe man ſayeth, *Affliction giueth vnderſtanding, and the rod bringeth wiſedom.* Therefore may I ſay with *Dauid*: It is good for me Lord, that I haue bene made poore. When affliction is at hand, men ſeek the Lord, and when he chaſtiſeth them, they cal vpon him. But heavy is the burthen of poverty, for the wiſe man ſayeth, *A poore man is hated euen of his owne neighbores*, and ſurely experience teacheth as much: for a poore man is in no wiſe regarded, neither for counſel nor ſociety, be he never ſo wiſe or honeſt, vnles it be with the poore, he is invited to no mans table, hee is reckoned but as an off-ſcouring of men, ſcorned of al: and as the wiſe man ſayeth, *The poore ſpeaketh euen in humilitie, he prayſeth the rich, but hee looketh hautily, and anſwereth rigorouſlie, and ſornefully.* Godly *David* had experience herof: for whē he was in diſgrace, when he was brought low, when hee was de-

deprived of his former credite & countenance, when his estate was altered, & *Saule* the King became his enemie, his friendes forsoke him by flockes, and fel from him every day, his acquaintance stood a farre off, and his familiars would not know him, they that were dailie at his table disdained him, and became his most cruel enemies, claping their hands at his pouertie and misery saying, *There, there, so would we haue it*. *Iob* tasted the like deepely: *Lazarus*, what entertainement he had in the world, is manifest in the Gospel. And Christe was scorned by reason of his poverty, and was called Carpenters Sonn, esteemed so base, that he was thought vnworthie the company of the proud Scribes and Pharisies: shal I think it therefore a hard matter to sustaine povertie, which so many godlie haue imbraced willingly: It was parcell of that cup which our Saviour began to vs: for he had no dwelling place, he had no house to hide himselfein. Loe, a poore man in shew, but behold, he was Lord of al. yet this poore estate of Christ terrified the rich man, and made him retire, when he seemed willing to follow Christ. No doubt but a poore estate is a miserable crosse: yet many of our godly Fathers haue

haue beene thereby touched, and yet in the end highly enriched: faithful *Iacob* was poore, and thought it a blessing of greate comforte to haue bread & cloathing, and that he onely craved of God, who heard him and made him riche, wherein he himselfe gloryed in praysing God, saying. I came over this Iordane with my staffe onely, a poore man, but I returne with mightie riches. *Ioseph* was solde a miserable slaue into Ægypt, where he continued two yeares in moste poore estate a prisoner, but the Lord raysed him riches and honour. *Dauid* was not rich, when he kept his fathers sheepe, yet God made him king of Israel. *Elias* was forced to begge bread and water of the widow of Sarepthah, yet God by his providence gaue him foode by a Rauen, to teach vs, that hee can make the moste cruel and heard-hearted, to giue succour vnto his: These examples moue me to think, that if Gods deareſt children were poore, and after inriched, he wil giue me sufficiencie, or a contented minde. God will not alwaies hold his hande fast, not regarding the poore estate of his children. He will in a time convenient, giue what is sufficieent, and for my comfore I will not let slip out of my memorie, &

daily

daylie meditation, the sweete lesson that *Tobie* taught his sonne, saying, *Feare not my sonne, for that we are made poore, for thou hast many things, if thou feare God, and flie from sinne, and do the things which are acceptable to him.* And *David* confirmeth this saying: *The poore trusting in God, shall not alwaies be forgotten, neither shal the hope of them that are oppressed, fayle for euer.* The Lord indeed hath taken vppon him selfe to defende, preserue, maintaine, releeue, and sustaine the poor that trust in him, yea, he heareth the desires, and comforteth their hearts, and speaketh thus of his owne readinesse to help the poore. *Now for the oppression of the needie, and the sighes of the poore, I wil vp, saith hee, and will set them at libertie from them that oppresse them.* He maketh the poore that goeth foorth mourning, to returne with plentifull sheaues, this is hee that releueth the poore with bread, that maketh the barren and drie land fat and fertile. This is he that blessed the poore & needy with the floure of wheat, & feedeth the hungrie with good things. He neither faileth nor forsaketh the poor. Great ar the comforts which I gather by the sweet expetience of Gods continuall presence.

Now

Now, to make some smal resemblance betweene such as are called poore, and such as are called rich, were not much from the matter. Common experience teacheth everie man, that they haue all one, and the same mother, the earth, frō whose bowels commeth as wel the poor as the rich, and the begger as the king, & bring like riches into the world with thē, very nakednes, though she seeme prodigal to some in giving them largelie the things which are in her: and againe, she seemeth to hold fast her hand, & affoordeth little to others, and therin seemeth a partial mother, that maketh such difference of her children, that some shee sets aloft, some she keepes miserablie low, so that hence it commeth, that some are called poor, some riche, & yet both yeeld like riches backe againe vnto her, the poore repaies her with as large a requital, as the most rich, a naked carcasse onlie. What great glorie is there then in wealth more then in wante? only the vse of a little waight of wealthy thinges, which are also as vncertaine as life it self, for they go and come, they increase and diminish, as the high-giver wil, and yet such is the peevish glorie that the wealthie haue of the vse of that which is none

of

of theirs, as if they could carrie it to the graue with them, they would there build Tabernacles for them & their flatterers, but they sodainelie leaue it al with grief, without consideration of the accounte which they are to make of their stewardship. Alas, if they be but stewards of these mountaines of wealth of these millions of gold and silver, and that they be vnder checke of an higher audite, they are in worse case than such as are accounted poore, for they indanger themselues & their soules, if they come shorte in their reckoning, or haue not disposed al things as the Lord the owner of these thinges, hath willed them, and how hard a thing it is to be able to that general reckoning, to make such an accounte as may deserue acquittance. Christ himselfe hath fore-shewed. *It is as possible* (saith he) *for a Camels to go through the eye of a needle, as for a riche man to enter into heauen?* And therefore cryeth bitterlie againste them, *woe vnto you rich, for you haue your consolation here.* But of the poore of the worlde he saieth by *Iames* 2.5. *Hearken my beloued brethren, hath not God chosen the poore of this world to be rich in faith, and heires of the kingdome, which he promised to them that loue him.* If a man

then

then regarde the true riches, Godlie poore in this life is the moſte riche, and worldly wealthie moſt poore and miſerable caitifes, becauſe their ioy is but for an houre, & their reward paine euerlaſting if they diſpoſe not rightly of that which is put into their handes, which is harde. Againe, the poore though to the world miſerable, yet their pouerty continueth but a moment, and their rewarde is with Chriſt euerlaſting. Theſe thinges duelie conſidered, who will not imbrace a poore eſtate, to haue a heauenlie kingdome? Therfore I will reſt vpon the good pleaſure of my louing God, and to him will I call in this my poore eſtate, that I may be releeued with the things neceſſary onely, as *Iacob* did, and will bee therewith content.

A moſte ſweete Prayer, in a *poore eſtate.*

OH Lord God almighty, merciful, powerfull, and full of wiſedome, what am I that I ſhould approch before thy throne being a wretch, formed and made of a little duſt and filthie earth, whoſe beautie paſſeth ſodainely to nothing, when it is moſt flouriſhing, and moſte pleaſing it

ſelfe;

selfe: yea, such oh Lorde is the variable estate of man, that being high, is sodainly cast downe, being rich, is sodainely made poore, hee hath no certaine continuance of his prosperity for one houre: what shoulde then mooue men to glorie in such vncertaine security, onely hee is secure that is vnder the shadowe of thy sacred winges, protected by thy blessed name, and releeued by thine vnsearchable prouidence. Wherefore (good father) sith that I thy sillie creature am thus cast downe, and made (as it were) a by-worde among all that know me, in regarde I am become verie poore, and farre vnable to keepe way with the glorious in the worlde, onely flie vnto thee, as the onely safe refuge, proppe and meane, to supporte me in my lowe estate: receaue me and renue my decay: succour mee and supply my wants, enable me to liue, and with comforte in a sound and vnspotted conscience to wade through this vaile of miserie, with carefull and industrious trauel in my calling as I ought, wherein, if thou assist me not, I shall fainte, if thou kisse me not, I shall not prospet, and if thou hold me not vp, I shall fall, & falling, shal quickly perish: but on the cõtrary if

thou hold

hold me vp, nothing ſhall caſt me down, but I ſhall ſtand faſte, and ſhall not be mooued, without thee I ſhall reele to & fro, not knowing to whome to repaire in my poore eſtate, ignorant what courſe to take in my wantes: I am deſtitute of all helpes, al friendſhip fayleth, to thee I flie, for with thee is fauoure, and with thee is aboundance of loving kindnes and mercy: I haue no *Helias* to pray vnto thee for the increaſe of ſtocke and ſtore, I haue no *Ionathan* to impart my griefes vnto, and who may giue mee comfort by his faithful counſel? I wander here & there for ſuccour, but compaſſion is no where to be found in the earth, ſo that (gracious Lord) I am as a miſerable man, bereaued of all conſolation, deprived of al aide, or al fides forſaken. And thus deſtitute (good Lord) I reſt, what wilt thou that I doe in this miſerable eſtate? Is thine anger lord ſo highly inkindled, and thy loving kindneſſe ſo much abated, that thou ſeemeſt to refuſe to regarde theſe things? I am thy creature, and wilt thou vtterly forſake me? Shal I finde no more fauour at thy handes? Haſt thou forgotten to be helpful to the poore that call on thee? O where is that loue thou ſhewedſt to *Heliah*, when he was in great miſerie in the

wilderneſs,

wildernesse, wherein thou refreshedst him by meanes extraordinarie, even by a Raven, that brought him foode: where is thy loue thou shewedst to *Iacob*, who in his povertie begged at thy hand foode and rayment, and obtayned it with mightie riches? Cracious Father, where is this thy most sweet comfort become? Is it shut vp onely against me poore wretch? And shall I tast the sweetnesse of thy benignitie no more? Loving Father, thou canste enlarge my portion, and nothing diminish thy store, for there is no ende of thy treasures. The whole earth, and all the things within the same are thine, and in thee to dispose, & thou canst command every of the creatures, to serue for the reliefe of thy children. Thou canst speake the word, and what thou wilt is done, yea *Manna*, the bread of heaven, came in showers at thy word. Quayles, water out of the rocke, and what else soever might tend to comfort thy children: thou calledst them, and they abounded, al things are to thee possible and easie, and all thy creatures are servantes vnto thy wil. Silver, gold, cattel, the fruites of the earth, & what soever is vnder or aboue the heavēs, they obey thee for the vse of man. It is thou that pullest downe the proud and

haughtie, and who but thou canſt exalte the poore, the humble and the lowlie in heart? What thou wilt thou canſt doe, it is onely in thy power alone. Thou feedeſt the hungrie, and ſatiſfieſt the poore with thinges ſufficient. Lord, I am poore, helpe me, helpe me, for the helpe of man is both vaine and vncertaine. And therfore (good Father) I will ſeeke thee for euer: yea, both earely and late will I ſeeke thee, for thou art eaſie to be found, and neere to them that ſeeke thee. Thou wert neere to *Iacob*, when he ſlept in the mountaine: thou wert neere to *Dauid*, when he was in the wilderneſſe of *Ziph*, thou werte neere to *Daniell*, when he was amonge the Lyons: thou wert neere to the three children, when they were in the fire, and thou wert neere to *Ioſeph* in the priſon. Therefore, whenſoeuer any of thy Children ſeeke thee diligentlie, there they ſhal finde thee in the Temple, in the priſon, in their houſes, in the fieldes? Nay, in the moſt vncouth, ſtrange, and deſolate places that are, euen there art thou alſo. Good father, ſith therefore thou haſt alwaies bin ſo readie to protecte and comforte all our godly fathers, I will not but truſte in thee, and in truſting in thee, I will ſeeke thee, and in ſeeking of thee, heare

heare me, and in hearing me, O Lord succour me, releeue me, and let mee no longer bee destitute of thine assistance for I fainte for wante of thy presence: deare father thou hast promised, neither to faile nor forsake thy children, then I cannot dispaire of thy helpe, I assure me thou wilt come in a time moste acceptable for me, and wilt supply all my wants which are manifestly knowne to thee, & all things follow thy sacred decree: louing father, I humblie submitte my selfe, my soule, and body, and al that thou hast giuen me, to bee disposed at thy will: Doe thou what thou wilt, sende helpe when thou wilt, and work for me euen as thou wilte, and giue me a patient acceptance of my poore estate, that waiting thy leasure, it may be inlarged as thou seest conuenient for me, and whether it be pouerty or riches, whether libertie or imprisonment, that thy wisedome shall thinke meete to lay vpon me, be it as thou wilte, for it cannot be but for the best, for thou art louing, mercifull, powerfull, and prouident, therfore will I feare nothing, but obediently attend thy will.

O Lord increase my Faith.

Pensiue. I thank my God, thorough whose gratious goodnes my hart is greatly quieted, & my soule comforted, in my

extreame neceſſities, I haue receiued moſt ſweete inwarde conſolation, by my conference with him, who is moſt readie to heare. And now I wil waite throgh faith, which is the euidence of al thinges not ſeene, for the performance of that which I deſired of my God

Hope. Thou muſt indeede wait with patience Gods good time, for vnleſſe thou be armed with patience, all the reſte of thy vertues, will be altogether blemiſhed, and therefore, in any wiſe ſtay not vntill thou haue attrayned patience, the miſtres & gouernes of all thine affections, which keepeth thee within ỹ liſte of a contented minde, howſoeuer it fare with the outward man: therefore the patience which thou muſte ſeeke and imbrace in all things, muſt be a ioyfull acceptation of thy miſerie, not as compelled, but cheerefully reſting vnder the burthen of thine aduerſitie, which then, although it ſeeme to make thee ſigh, by reaſon thou ſeeſt no end of thy griefes, it ſhall in the meane time cloath thee with ſpiritual joy. Patience ſtayeth thee from faynting in any diſtreſſe, yea, when neither friend, counſel, nor any comforte appeareth, when all things ſeeme to bee ouerthrowen, then is Patience the remedy

which

which like a mighty Gyant, beareth it out with a godly courage. True patience loveth the afflictions which she suffereth, and if thou attaine to this patience, thou shalt giue praise to God in the middest of thy miseries, and submit thy selfe to his iudgement, when thou art pressed with diseases, neither can povertie keepe thee backe, or hinder thee from commending highly the great bounty and goodnes of almighty God. The mother of this peecious and admirable Iewell, is tribulation, affliction, povertie, and crosses. Patience also begetteth experience, and experience hope, and hope maketh not ashamed.

It is then concluded by the holy Apostle, that tribulation maketh not ashamed. For why? Faith, whereof we haue spoken before, is the evidence of things not seene, which so worketh in time of tribulation and affliction, that it assureth the afflicted, that his deliverie is easie, his comfort, and his reliefe is comming: So that this tribulation and affliction seasoned with faith, worketh patience, a contented tolleration and sufferance of the miserie present, which patience bringeth foorth experience: namely, it hath proofe of Gods continual providence, wherein he worketh mightily, and beyond all humaine

maine and mortall reaſon of mans capacity, the greate ioy, eaſe, comforte, releete and releaſe of all the faithfull afflicted, and that by ſo many admirable meanes, that of this experience, ſpringeth hope, which worketh thorow the ſame experience by an vndoubted aſſurance, that ſuch ſucceſſe wil follow patient expectatiō. So that this appeareth to be the whole furniture of a true beleuer, faith, hope, & patience, which being ioyned together in thee, thou ſhalt find, ỹ as faith is ỹ groūd of thinges which are hoped for, and maketh them (as it were) preſent before our ſenſes, and our ſelues as certaine of them as if they were in our hands: ſo hope maketh vs attend the time, reſtraining our corrupte natures from practiſing any vnlawfull meane, for the ſupply of that wee looke for. And hauing the working of thoſe two ſo ſingular vertues in thee, Faith, and hope, there is no place in vs of impaciencie, of grudging, of griefe, or of deſire to ſeeke ſiniſter deuiſes for releefe but ſtteth downe his reſt and reſolution to be as cheerefull and full of ioy in diſtreſſe, as in any proſperous euent whatſoeuer. So did the three children when they went to the fire, they ſaide, though God woulde not deliuer them, yet would

they

they not dishonor him: So resolute and patient was *Paull*, who saide, though hee kill me, yet will I trust in him, such is the frute of true patience. It is necessary that thine heart be tryed with affliction, and delay of comfort, for that is to the ende that thou shouldest be fully armed with these vertues, and haue experience how in his prouidence God worketh for thee yea, thou shalt find, that as the promises of God are onely sure: so is thy faith and hope grounded vpon God, onely sure.

Pensiue. Well, I see that I was farre from perfection, without hope and patience, and therfore sith thou hast so largely shewed me the effects of these vertues, I will as in other thinges flie vnto God, who I see is most readie to receaue and heare the petitions of such as call on him in faith, I will submit my selfe to his will in patience, how and when to be releiued of my hard estate.

A Godlie prayer to abide Gods leaſure for helpe in affliction.

O H moſt gratious God, moſt louing & deare father, I fal downe before thee, I giue thee glorie, worſhip, and praiſe for euermore, though I a miſerable, wretched and vnworthy creature, haue long cryed vnto thee, lifting vp my voice in lamentable complaint vnto thy Maieſty, that thou wouldeſt vouchſafe to heare and looke with a moſt gratious eye, and tender affection vpon my miſeries, and cure me of the calamities wherewith I am oppreſſed. But loe, (oh Lord) I ſee and conſider, that my ſinnes which are many, my iniquities which are odious in thy ſight, haue cauſed thee to delay thy helpe, & I acknowledge that worthily thou withholdeſt the ſpeedy releeſe & ſuccour from me yet deare God and louing father in Ieſus Chriſt, call yet againe at the length thy render fauours, promiſed in thy ſonne to memory, and although thou ſeeme to abſent thy ſelfe very long, and nothing at all to regarde the words of my complaint, for triall of my patience, be pleaſed at the length euen when thou ſeeſt thy time moſt expedient for me, to turne againe vnto mee

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in loue, and let me taste againe of thy readie helpe, and in the meane time, let mee bee inwardly strengthned with a patient acceptance of what thou wilt shall light and lie vpon me, praying thee to laye no more vpon me, then I am able to beare. Let me finde that thy yoake is easie, and thy burthen light, and let mycrosses bring forth patience, and let patience bringe forth hope, that I waiting with ioy, & in a cheerefull constancie thy releefe, be not ashamed of my present afflictions, and let thy ready outstretched arme be a continuall prop to supporte mee, as it was to *Paull*, to whom thou saidst, feare not, *my grace is sufficient for thee*. O let that thy grace be poured out vpon me (good Father) and it shall preserue me that I slip not in the perils wherein I stande, so in patience shall I rest thy fatherly good will & pleasure, as did *Dauid*, *Iob*, *Ioseph*, *Daniell*, and others distressed. And by thy fatherly goodnesse in the ende, receiue like comfortable issue and successe of my hope as they did. And graunt (deare father) that my sinnes by reason whereof I am thus visited with thy heauie hand, may be no bar vnto thy mercies, but that they may bee couered with the robe of thy sonnes innocencie, whose continuall me-

diation for me in mercy accept, that it may worke for me a timely deliuery out of all my euils, leaſt that (good father) the tedious continuance of a miſerable eſtate cauſe me to faint, being of my ſelfe weake and not able to indure what I am willing, for the ſpirit is willing, but my vaine and corrupte fleſh is weak, and readie to ſinke vnder the leaſt diſtreſſe, and therefore deare God tarie not ouer long be not abſent from me alwaies, but rather in loue come and imbrace mee againe, and againe, that I feeling the ſweetnes of thy preſence, may with cheerefull patience continue thy leaſure in releeuing me. So ſhall my heart within me reioyce and I ſhall ſing praiſe vnto thee, with dayly deſire to be renued in the inner man, howſoeuer the outward man be mortified dayly by the ſharpe corrections, and ſeeme to be at the point to periſh. Into thy hands (moſt gratious Father) and into thy bleſſed proteſtion I commende mine eſtate, be it vnto me as thou wilt, lend me helpe when thou wilt, and as thou wilte. Thou art wiſe and all ſufficient, therefore wil I waite thy good pleaſure in al things.

O Lord increaſe my faith.

Hope. Thou beginneſt now to be well armed

armed against all crosses, wherin also patience, whereof thou beginnest to haue some taste, will be a great ease, and breede thee great cõsolation, so that now if thou feele thy selfe touched with anie other troubls, thou knowest the Physition, who will heale thee without monie.

Pen. I am highly bound vnto you for your sweete counsailes, whereby indeede I am in a reasonable good sort instructed how to behaue my selfe in the troubles which presently I am touched with: yet I see that such is the nature of knowledge that one sparke inkindleth another: and againe, such is the nature of tryals, crosses, and calamities, that one presently followeth another as the waues of the sea, that neuer cease. And sith that man, and specially euery one whome the Lord loueth, is as a store-house of aduersities, wherein the Lord hath layde vp all kinde of miseries, which he calleth one after an other to trie his withall, and there is not that calamitie, which hath happened to any, but may happen also vnto me: And therefore, if I may craue your kindnes so far, I wil call to mind euery affliction that happeth commonly to man, that by your good direction being recorded, it may rest as a glasse for my selfe & others to looke into, being

ing any waies afflicted: and that it may ſeeme as a cloſet of precious ſalues to bee applyed to all calamities whenſoever they do happen. Infinite are the croſſes that happen vnto men, but I would gladly make proviſion for comforte, in the moſt principall, as impriſonment, which is an heavie croſſe, enemies, ſlaunders, ſickneſſe, diſobedience of children, and croſſes in houſhold governement, and ſuch like.

Hope. What wilt thou then that I ſaye therein?

Penſ I would gladly heare your counſel, what were to bee done if it ſhould pleaſe God to laye impriſonment vppon me, which is a very ſharpe puniſhment, deprivation of liberty, which nature altogether abhorreth.

Hope. To ſpeake of impriſonment is to enter into a matter very intricate, for that the cauſes are infinite: for there are ſome impryſoned for theft, ſome for murther, ſome for treaſon, ſome for conſcience & the true teſtimonie of Religion: ſome for debt, ſome for one cauſe, ſome for another. But as I take it, there needs nothing to be ſaid of the three former, but only of the two latter, to cõfort thee withall, yet wil I touch them al briefely, that al may haue

haue comfort, that I may run over the rest of the afflictions, with such celerity as is expedient. Although it be a matter most contrary to flesshe and blonde to suffer imprisonment, for that all men delight in freedome & liberty, yet is it many times seen, that it is the lot not only of the wicked, but of the most godly, sincere, & best men to be restrained of this sweet blessing liberty of body: sometime without desert, sometime in justice, as a reward of sinne, negligence of our callings, and other infirmities. But to speak vnto the malefactor, who suffreth for his offence by the lawe, he must make of his necessitie a vertue, that is, to take with patience that which he cannot avoide, and being captiue, let him be mindful to sorrow more for his offence, then for want of his freedom, & by vnfained repentance, let him take hold of the loving promises of Christ, who as he was ready to receiue the penitent thiefe, so is he ready to receiue every true penitent offender: and therefore, whosoever findeth by examinatiō of his conscience, that his offence by the lawe, deserveth death: let him not despaire, but put on a resolute patience, with harty repentance, and ful truste in the merits & mediation of Iesus Christ, whose death shalbe his life

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For the offence committed throgh frailtie, though the law impoſe death, yet true repentance findeth favour joyned with faith, and place of pardon & forgiuenes with God. And the ſame day that he ſhall dye for his fault, the ſame day ſhal he bee with Chriſt in Paradice. But this giveth not ſcope to ſinners, wilfully to run into vnlawful actions, preſuming that future repentance ſhal obtaine remiſſion for the crime committed, for as God is merciful ſo is he juſt.

Some fall into this miſerable calamitie through debt, whereinto they fall as in a dreame, for while this daunger is a growing, it worketh like a pleaſing poyſon for the borrowing is moſte pleaſing, and the ſpending delighteth fleſhe and bloud, but when a prodigall hande hath waſted what was not his, and a careleſſe hart, ſeeketh not to pay the old, but to atchiue more, & ſo by degrees ſteppeth vp aloft in ſhew to the world, that he is a mā of account, & man of great reckoning & to be reverenced, though that which hee eat, & that which he proudly jetteth in, ar other mens: hee is ſuddenly taken by the throat, & pay that thou oweſt: is the ſalutatiō that his friend afore time affordeth him, and without paying, there is no

pray

praying avayleth, but the matter is gently referred to the merciles, who end the cõtroversie with crueil captivity & imprisonment. Haue patience with mee, and I wil pay thee al, standeth not for payment or respite.

Another sort there ar that come into miserie by a more tollerable occasion, as by losse of goods, by sicknes, by great charge of children & such like meanes, such are driven to make friends in the worlde for aid & reliefe to support their estates, least they should perish in their wants. Alas, who knoweth not the bitternes of want? It is a moste cruell burden, yea, such an evil as none can endure: for nature must haue it sustenance: infants must haue their maintenance, else nature quickly decayeth, & they cannot indure. He therfore that taketh an honest industry & travelleth faithfully to performe this duty by his own labors in this behalfe, & all his godly indevors wil not extend to performe his duety herein, so that he is drivē to borow of the able, to supply his wants, & that againe, & again, as his occasions require, that he becommeth so deeply indebted at ỹ length, that all his necessaries will not suffice it. Then his cruel creditoures take an harde and injurious course, and so caste him

into

into miſerable thraldom, where he is conſtrained to ſpend his dayes in continuall ſorrow. Alas, what can this auaile or pleaſure a creditor, to ſee a man as deare as him ſelfe in the ſighte of al-mightie God by his meanes ſo to bee plunged in the filthie and loathſome puddle of impriſonment, where is nothing ſweete, but al tedious, irkeſome and full of griefe. Surely if ſuch a man die in this miſerable thral dome, it will be hard for the creditour to anſwere it: although the law which is only rigor, can tell him that there is due peoceeding againſt him without terrour, & therefore he ſtandeth cleare, and that which is done the lawe did it and not hee. But let him withall call to mind, that in the meane time loue is gone, chartitie is not in him, and he forgiueth not: how can he then ſay, Lorde for giue me as I forgiue, this is worthy to be noted: but worldly men are frozen in their hearts, & there is no impreſſion of mercy can haue place there, how then can they expect mercy? For doubtleſſe what meaſure euery man meaſureth to his brother in this life, the ſame he ſhall receaue in the life to come, whether it be loue or hatred, mercy or rigour, but now for ỹ comfort of ſuch a poore priſoner, thus much I will ſay, that

that he retaining an honest and carefull desire to pay what he oweth, though hee be vnable, he hath already paid his debt in his heart, and he may comforte himselfe in this, that hee hath not borrowed as the wicked, who purpose not to pay, & though hee rest in captiuitie, hee may assure himselfe, that hee hath the freedome of conscience and peace thereof, which passeth the vnderstanding of the wealthy who wallowing in their abundance, thinke euery extreame lawfull, that they inflict vpon the poore.

Some are imprisoned vpon displeasure, and for speaking a truth as was *Micheah*, who at the will of *Ahab*, was committed to prison, and was fed with the bread & water of affliction. *1. Kings. 22. 27.* So was *Paul*, *2. Cor. 11. 23* some of slaunder, as was *Ioseph Gen 39. 21.* Some for a sincere affection to the trueth, as were the three children, manie other causes there are, needeles to be touched, whosoeuer therefore is touched and restrained of libertie for any of these causes, it is the most sweete consolation to flie vnto God whose helpe is then moste readie, when mens cases ar most desperate, & seeme to be without hope of releefe. And therfore saith *Dauid*, *Hee is a strong tower for the*

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oppressed, and a sure and certaine refuge for the afflicted, And againe, *The poore shall not alwaies be forgotten, neither shall the hope of them that are oppressed, faile them for euer*: Therefore did *Dauid* in the like case comfort himself in the lord, as appeareth 1. *Sam* 30. 5. and said, *Lord thou heareſt the complaints of the poore, & comforteſt them that are in prison, and bendeſt thine eares vnto them. Psal.* 10. 17. Whereby it appeareth, that such as are thus deprived of their libertie, must flye to God for freedome, who as *Dauid* saith, *Despiseth not his prisoners*, which appearethby *Ioseph*, who being shut vp in prison, which was an ignominious thing to the world, was not only not despised, but the Lorde made it a preparatiue for his high advancement, although when hee was in prison, hee was in miserable case, the very iron pearced his feete, hee was wearied with fetters, and that not for a moneth or two, it was for two yeares and more: in all which time, hee wayteth the Lordes leasure, and depending on his providence, hee gaue him favour in the sight of his cruell Iaylor: See farther, what the Lorde worketh for his sinceare servants: he sent his Angel and opened the prison doore, & willed his Apostles to

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go forth. *Act.* 5.8. so he did to *Peter*, thogh he went bound with two chaines, & garded with soldiers, and vnder two strong gates, wherof the one was an iron gate, & by the providence of God, the chaines fel from him, and the Angel of God opened the gates, & brought him into the town & delivered him out of the hande of *Herod*, who sought his death. *Act.* 12.4.5.6. The like mercie did God shew to *Paule* and *Silas*, who were put into the inner prison, & their feet fastned in the stocks, & yet at midnight by *Paules* praier, their bandes fell off, the doores were opened, & they might haue departed *Act.* 16.24. By these examples it appeareth, that the Lord is able to worke meanes extraordinary, if neede require, for the freedome of his children: much rather can he rayse vp a thousand meanes to release them, if he find thē truly penitent for their sins, truly faithful in him, & truly zealous cōtinually to cal vppon him. Then will he listen to their cries, & in a time convenient deliver them: yea, if their case bee never so hard and desperate. For the more dangerous the estate of his Children is, so much the greater is his glorie having delivered them. Therefore ye that feare God, feare not, but call continually vpon him,

and

and hee will mollifie the heard hearts of your creditors and adverſaries, or elſe hee will worke ſome other meane, when you leaſt thinke of libertie. But let him that is thus ſhut vp, deprived of his libertie, call continually to minde, that it is for his ſinnes ſecret or knowne, how cleare ſoever he ſtand in his owne conceite. And clenſing his affections by hearty repentance, and humiliation before God, he may aſſure himſelfe that God is loving vnto him, and that he is preſent with him, even in priſon. And with al, it is neceſſary to haue regard how to ſpend the time being thus ſhut vp; for no doubt, there are ſome which give evident teſtimony that they are careleſſe, eyther of the ſervice of God, or how, or when to obtaine their libertie. Such ſurely are they that delight only in belly cheere, and being puffed vp with gluttony, betake them to vncommendable exerciſes: as carding, dicing, bowling, and that after a ſiniſter maner: one to rob another of their money, with ſwearing & blaſphemie. Again, ſom there be that ſeeke to make priſe of the ſimple, that enter newly amongſt them, which thinges are tokens of a more dangerous thraldome to come: but ſome (no doubt) and they are highly to bee commended,

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ſpend their daies in godly exerciſes: as in reading the comfortable Scriptures: in praying, in conference of god of his comforts, of his mercie, of his providence, & of his judgements: of whom (there is no doubt but the Lord hath a fatherly care, which he wil ſhew in his good time. It is a great comfort to a good man impriſoned, to haue ſome godly aſſociate with whom he may take ſweet conſolation by chriſtian conference, & no doubt, it ſhal be vnto him more ſweete then any other exerciſe whatſoever, though moderate exexciſes in the feare of God, may be alſo vſed: Let it not be thought ſtrange, to proue, that profite groweth by impriſonment.

Impriſonment (no doubt) is grieuous and irkeſome, yet is there great vſe thereof to bee made, and profite to be taken, for ſurely to a godly man, it is a ſchole of knowledge and vertue, though to the wicked it is a puddle of all vice. Libertie is the ſweeteſt companion that a man may walke withall, but yet it often bringeth a man to ſundry evils, it leadeth him to wantonneſſe, to vanitie, and draweth him to many dangerous evils: for freedome hath a large walk, & nature ſeizeth vpon every pleaſant baite, whereby the

poore

and hee will mollifie the heard hearts of your creditors and adverſaries, or elſe hee will worke ſome other meane, when you leaſt thinke of libertie. But let him that is thus ſhut vp, deprived of his libertie, call continually to minde, that it is for his ſinnes ſecret or knowne, how cleare ſoever he ſtand in his owne conceite. And clenſing his affections by hearty repentance, and humiliation before God, he may aſſure himſelfe that God is loving vnto him, and that he is preſent with him, even in priſon. And with al, it is neceſſary to haue regard how to ſpend the time being thus ſhut vp; for no doubt, there are ſome which give evident teſtimony that they are careleſſe, eyther of the ſervice of God, or how, or when to obtaine their libertie. Such ſurely are they that delight only in belly cheere, and being puffed vp with gluttony, betake them to vncommendable exerciſes: as carding, dicing, bowling, and that after a ſiniſter maner: one to rob another of their money, with ſwearing & blaſphemie. Again, ſom there be that ſeeke to make priſe of the ſimple, that enter newly amongſt them, which thinges are tokens of a more dangerous thraldome to come: but ſome (no doubt) and they are highly to bee commended,

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spend their daies in godly exercises: as in reading the comfortable Scriptures: in praying, in conference of god of his comforts, of his mercie, of his providence, & of his judgements: of whom (there is no doubt but the Lord hath a fatherly care, which he wil shew in his good time. It is a great comfort to a good man imprisoned, to haue some godly associate with whom he may take sweet consolation by christian conference, & no doubt, it shal be vnto him more sweete then any other exercise whatsoever, though moderate exexcises in the feare of God, may be also vsed: Let it not be thought strange, to proue, that profite groweth by imprisonment.

Imprisonment (no doubt) is grieuous and irkesome, yet is there great vse thereof to bee made, and profite to be taken, for surely to a godly man, it is a schole of knowledge and vertue, though to the wicked it is a puddle of all vice. Libertie is the sweeteſt companion that a man may walke withall, but yet it often bringeth a man to sundry evils, it leadeth him to wantonnesse, to vanitie, and draweth him to many dangerous evils: for freedome hath a large walk, & nature seizeth vpon every pleasant baite, whereby the

poore

poore ſoule is often envenomed with the inchantments of ſinne, ſo that it is deepely indangered, and that by libertie. For ſee we not every eſtate and degree to abuſe it? Truely, libertie, which is the freedome of the bodie, may be ſaid to be the Lady & miſtres of the affections, and the affections to be framed according to the large or reſtrained compaſſe of libertie, for when men are young, luſtie & ſtrong, their libertie then reacheth infinitely, and then their affections ſtray on a thouſand ſins: but when they become old, impotēt and diſeaſed, & the bodie reſtrained into a leſſer walke, then are the affections forced to ſtay themſelues within the liſts of leſſer compaſſe. The like doth impriſonment, wherein when the bodie is ſhut vp, it is contained within the wals, where the eye hath not his ſcope to behold, nor the eare to heare the vanities, which are cōmon abroade: and therefore is the impriſoned in the happy: For if the body haue not free out-going & in-going, as nature deſireth, which is contrary to fleſh and bloud, yet where the ſpirite of God worketh, there groweth a conſidderation of the place where he is, and thence a contentation, with a ſounde reſolution to abandō the memory of the vanities which

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seduced his affections, being in the high-way of liberty, & to imbrace a solitary life wherin he may frame al his studies & deuises, to meditate of heavenly thinges, which being once tasted, it will yeeld so sweete fruit, that the soule at length will only thirst for vertue, and the fruition of sacred things, so that restraint of libertie, is vnto the godly, the very step as it were to a godly life, & such as yet haue not the true feeling of the feare of god, may learn how to frame himself to such a course, as wil at the length bring him vnto commendable vertues: thus may every man whatsoever, vppon whom this hard lot of imprisonment is cast, make profite thereof, & especially, if he accept it with a patient wayting the Lordes leasure, & continue in al godly and vertuous indevours.

A Prayer to be saide of such as *are in pryson.*

OH Lord most loving and al-sufficient, absolutely able to do what thou wilt, see that thou canste not abide thy children to goe astraie, and to follow vanities, but shewest thy selfe ielous of thine owne glorie, & desirous of our salvation. And although thou seem of long time to

wincke

winke at our ſinnes, and to make no account of our tranſgreſſions, yet doſt thou at the length, call vs to an account by affliction, which thou layeſt vpon vs in diuers maners even as thou wilt. And I confeſſe (good Father) that thou haſte worthily found me out in my ſinnes, and haſt juſtlie caſt mee downe into this ignominious pit, into this miſerable place of thraldome, and haſt ſuddenly ſhut me vp in priſon, deprived mee of the libertie wherein I lately wantonly wallowed, as though thou haddeſt not ſeene it, wherein gracious father, I confeſſe, thou dealeſt moſte favorably with mee, though thou ſuffer thereby the bodie to periſh for a ſeaſon, yet is it a ſound medicine for my poore diſeaſed ſoule, which vnleſſe thou hadſt thus fatherlie reclaymed me, I had bene over-whelmed with ſin, and deadly ſecurity ere this time: and therefore I heartelie giue glorie vnto thy name, who haſt not ſuffred mee to ſtray for ever, but haſt reſtrained my bodie within the limits of this loathſome priſone, where yet mine affections which are groſſe, wil ſeek to range abroade after the accuſtomed vanities, vnleſſe thou my moſt careful & loving father, reſtraine them alſo within the limits of thy feare, ſo ſhal I mak mine

imprisonment profitable, namely, the liberty of the soule: for Lorde, I see that then hath the soule most freedome, when the body hath lesse liberty: for while I liued at large, and walked in the pleasant paths of licentious liberty, I followed euen with greedines the sensuall desires of the outwarde man, which brought my poore soule into a most dangerous spirituall imprisonment, but now O Lorde, I feele a contrary working, for the flesh, though it be yet prone to vanities, it wanteth the scope to performe what it desireth, and therefore deare father, I beseech thee season mine heart with thy feare, and mortifie in me the corrupt and vnseemely affections which seeme to breake foorth in me, and let both body and soule haue the free liberty, will, and ableneſse to serue thee onely, and only rest and relie vppon thy prouidence, to be comforted and released of their miseries, giue me true and vnfained repentance, and accept me into thy most gracious fauour, wherein thou canst also ease me of my calamities, and cure me of my griefes which my distresse procureth: afforde me the spirite of inwarde patience, which shall bring foorth the true consolation of my soule. Call to minde the mercies promised in Iesus

Chriſt & therin at thy good pleaſure reſtore me to liberty both of ſoule and body. Thou art my keeper, comfort, and inward ioy, yea, thou art my deliuerer, worke thou in the hearts of ſuch as ſette themſelues againſt mee, that they may ſhew fauour, and that the bitter fruite of extremity proceede not from them, thou ruleſt the hearts of all men, and canſt mitigate the rigour of the moſt cruell men: thou diddeſt alter the nature of the Lyons, that they had no power to annoy *Daniell*. It is as eaſie for thee to change the crueltie of mine aduerſaries into mercie. All thy creatures ſtand at thy command. *Eſau* could not hurt *Iacob*, becauſe thou hadſt decreed the contrarie. The fire did not execute it nature vpon the three children, the water of the red ſea did ſhewe fauour vnto thy children. Thou art as able I know, to ouer rule theſe hard harted men at thy pleaſure: or to worke ſome meane where by I may ſtop their greedy proceedings againſt me. Oh make haſte to helpe me, ô my God, and deliuer mee out of al my dangers, ſet mee vppon a ſure rocke, and in the time wherin thou haſte decreed it, let mee taſt againe, the ſweete comfort of liberty, leaſte if thou alwaies leaue me, mine enemies ſay, thou haſt not

reſpect

respect vnto my prayers, nor regard of my miseries, and so pursue mee with deadly cruelty, while they thinke there is none to helpe. But let them see (deare Father) by thy mercifull deliuering of me, that thou art both able and readie to helpe me, and that thou neuer failest the afflicted calling on thee And though thou suffer mee to perish in the flesh, as the theefe on the crosse, yet wilt thou receaue mee to eternall consolation and freedome. Be it vnto me (Ch father) as thou wilt, I will wait with patience thy gratious leasure, knowing this assuredly, that although thou haue shewed me great troubles, many & miserable aduersities, & brought me euē to the doore of death, thou wilt yet returne and reuiue me, thou wilt come againe in loue and raise me out of this horrible pit, thou wilt couer me from all the shame of men, & thou wilt renue in me my decayed thoughts, that I may meditate onelie on thy law. Then thou shalt annoynt my head with fresh oyle, then shalt thou prepare my table a new, and furnish it with cōfortable plenty of al good things: mine estate shall bee changed as the renued age of an eagle, but Lord, when shal these comfortes appeare? When shall the day of consolatiō come? Rebuke & igno-

minie haue wounded my heart, and this miſerie I laie heauily vpon me, while I looked for ſome man to helpe me, and when I found none, I thought, I will returne vnto thee my God, in whom is life, health liberty, comfort, mercy, and all fulneſſe of ioy: heare me therefore (oh Lord) for thy louing goodnes is ſweete Draw neere vnto my ſoule and redeeme me, and I will praiſe thee for euer, & the men that now ſeeke my decay ſhall ſay, *We haue purſued the man that hath the Lord for his defence* and the godly ſhall ſee this and bee glad, they that feare thee ſhall reioyce, becauſe they ſhal ſee by experience that thou heareſt the poore and deſpiſeſt not the priſoners.

O Lorde increaſe my faith.

Hope. The next croſſe which followeth in thy requeſt to be ſpoken of, is the cruelties of enemies, who in theſe dayes are in great aboundance, and eſpecially, againſt the godly, who couet to liue ſincerely in this life. And it muſt needes be, that ſuch aduerſaries increaſe, becauſe the Deuill is now moſt induſtrious and al his agentes, to bring ſinne to the top, & yet he ſeeketh but his owne ſpeedie damnation, for his kingdome

kingdome is of this world: and this confusion is already decreed to bee perpetual: Now therefore, he standeth at the doore of euery heart, and seeketh to invenome the same with poyson of deadly enuie. Thus he began with *Caine*, and left not vntill hee had murthered his brother *Abell*. The examples of his practises, in poysoning men with enuie, are manie, & the experience so common, that fewe examples neede at this time. He raised the sons of *Laban* to hate *Iacob*, *Iosephs* bretheren to hate him, *Saule* to hate *Dauid*, and infinite others in holy Scriptures. But he that looketh now into his cunning deuises, shall see greater, and more then can be numbred, whereof grow trecheries, treasons, murthers, poysonings, and a thousand diuelish prankes put in execution, to shewe that the day is come, spoken off long agone, that the loue of many should waxe could, then it must needes follow, that hatred and enuie must become hot and furious, as indeede they are. Therefore it behoueth euery man to seclude all occasions of conceauing of displeasure, for thence springeth malice, and from malice hatred, which is a most subtile sinne and dangerous, for it is often caried long time like a sparke of fire in the heart, and at

length breaketh foorth, and causeth oftentimes a mightie ruine, & euery childe of God must assure himselfe, that there are some that couer such sparkes with the ashes of dissimulation, which at the last breaketh foorth for their triall, and GOD who manageth all, will suffer none to work beyond his good pleasure. Though sometimes it bringeth death vnto the moste innocent, as it did vnto *Stephen*, to *Iohn Baptist*, and to Christ himselfe, who was betraied by the poisoned spark of the deuelish venome that long lay hid in his deceitfull breast, yet playnly seene of him whome hee betraied: this is a dangerous crosse, & carefully to be wayed, considering that a sword may be couered vnder. *All haile friend*. dissimulat. ō maye change deadly hatred into acceptable loue in shew. And therefore, may the most simple and innocent bee soonest intrapped with sweet and pleasing words, when as we see there is deadly poyson in the heart: there may be hony in the mouth, when gall is within the bosome, & that causeth so many outragious euils to be committed vpon the least suspitions. And therefore, it is a conuenient thing for euery man, and most necessary to haue one enemie, whō chiefly he feareth, and whome he may accounte

count his mortall aduersarie, for by the dread of him, hee shall so arme himselfe within and without, that he may thereby preuēt the suttle practises of a secret enemie, which might other-waies rush on him suddenly, finding himselfe prouided. But a christian must be a friend to all. If it be well considered, the Lord dealeth like a louing Father, in trying his with enemies, for that it giueth them a cause to be continually watchfull, and to giue careful eye vnto their treadinges, knowing this, that the enemie will prie into euery step, and looke into all their proceedinges, & finding opertunity: wil surely betray them nay, they will take wicked, peruerse, & siniſter counsell against them, and will refuse to execute no false meanes to bring their wickednes to effect: whereby we are giuen to consider, that in earth there is no peace to the children of God, but are on all sides oppressed and cast downe, when the wicked prosper like the greene lawrell, and seeme to exceede in pride the stately Cedars, now when our enemies vomit out their cruelties, & thunder out the furious fruites of hatred, thou muste not flie to the sworde, as greate *Goliah* did, nor thou muste not feare, but to the protection of the almightie runne as

Dauid did: So will the Lorde not onely defende thee, but will cauſe even the mightieſt enemies to feare thee, as he did the enemies of *Iacob*, when hee trauelled towards Bethel, *Geneſis* Cap. 35. verſ. 5. 6. Search the Scriptures and thou ſhalt finde many comforts touching this matter. It is recorded *Leuit.* 26. 7. 8. Ye ſhall chaſe your enemies, and they ſhall fall before you vpon the ſworde, fiue ſhall chaſe an hundreth, and an hundreth ſhal put a thouſand to flight. Hereby it appeareth, that if force and vyolence bee offered, that thou put not thy confidence in outward things, but in the hande of almightie God, who will teach thy fingers to fight if it be conuenient. If thou therefore ſerue the Lord as thou ought, he will not onely deliver thee out of thine enemies hands, but will laye heavy curſes vpon them, ſo that thou ſhalt ſee that ruine and deſolation to fall vppon themſelues, which they haue practiſed againſt thee. *Deut.* chap. 30. verſ. 7. And this mighty God can vpon a ſodaine alter the herie paſſions of the moſt furious, as hee altered *Eſaus*, when he had vowed to kill his brother *Iacob*, inſteede of it he moſte kindlie imbraced him, and kiſſed him. And where it is the nature of enemies to

ſpeak

speake evil of men, and many times without cause, as *Dauid* affirmeth, yet if thou depend vppon thy God most powerful, they shal be constrayned to alter their thoughtes, and vse better wordes; as *Saul* who thought he sought *Dauids* life, yet was forced when he met him, to speake sweetely to him saying: *Is this thy voyce my sonne Dauid?* And *Saule* lift vp his voice and wept. 1. *Sam.* 24. 7. So shall thine enemies, if thou feare God, be forced to speake friendly vnto thee, yea, even then, when they determine thy hurt, for GOD hath their hearts, handes, and tongues in his power, rule, and direction, as appeareth also by *Saule*, who saide, *I haue sinned, come againe my sonne Dauid, for I will doe thee no more harme.* 1. *Sam.* 20. 21. Nay hee went farther, and saide. *Blessed art thou my sonne Dauid.* The great tyrant *Pharaoh*, was forced to aske *Moyses* and *Aaron* forgiuenesse. *Exod.* 10. 17. What injurie can there bee pretended against his, which hee cannot prevente? Did not the Iewes saye and sweare, and vowed deeply, that they would neither eate nor drinke till they had slaine *Paule*, yet were they deceived and disappoynted of their wicked purpose, though the wicked and malitious

do.

do think, that every of their impious decrees ſhal ſtand, and that none can ſtop what they haue intended, yet alas they are poore wormes, whom the Lord holdeth vnder his foot that they cannot ſtir, he curbes their cruelties, that they paſſe no further then the Lord wil. And therefore feare not howſoever the proude enemies froth out their malitious deſires, and whet their peſtilent affectiones againſt thee like wilde Bores, the Lorde with his looke can wither even their handes, that they ſhall not be able to hurt thee. God, as *Dauid* ſayth, hath ſecreet places in ow, wherein he can hide thee, & preſerue thee in ſafetie from the proude brags and cruel threats of thy mightieſt aduerſaries: for like as they that feare God are aſſaulted on every ſide, not onely of their enemies, but alſo of Sathan & his angels: even ſo the Lord againe doth campe about them with the inuincible armes of his angels, and preſerueth them.

Penſ. I gather ſufficient hope and comfort by this diſcourſe, and I wil reſt vpon the defence of the almighty, who I ſee hath a ſpecial regarde vnto his children, who when they are in greateſt dangers, moſt deepely threatned by the mightie,

Lorde

they are then most secure, and the Lorde receiveth them into his protection, even vnder the shadow of his winges, therefore to him will I frame my prayers.

A prayer to be defended against enemies, and to leade a godlie life, that it be not brought in question by the adversaries.

HEare me oh God, heare me and refuse not my petitions, for my heart, (Oh Father) trembleth within me, at the consideration of the mighty that seek to doe me hurt: giue care therefore vnto me, & heare me, least mine enemies take occasion by prevailing against me to triumph. Lord, thou sittest in the heavens, & iudgest every mans cause on the earth therefore see and considder how cruelly they deale with me, that I haue not offended. It may be (oh Father) offences are taken where they were never ment, & yet vpon the same they builde most cruell hatred, and seeke to doe mee what vyolence they may, being desirous of their loue. But Lorde, their hearts are full of rankoure, and all their desires are set on most vngodlie cruelie, Manie cruell and

and merciles people gape against mee with cruell threats, as though I shou'd be swallowed vp without redemption: but I knowe that thou seest their practises and laughest their deuises to scorne. Turne oh Lord, al their power to weaknes, al their wisedome to foolishnes, and al their wicked pollicies to their owne smart. For I know (oh Lord) that in thy sight they are but as wormes, they can prevaile no more against mee, then thou wilt permit them, and I know thy loue and thy fauor in Iesus Christ, is such toward all that call faithfully on thee, that thou wilt preserue them as the apple of thine eye. But alas, I cannot excuse mee of sinne, which no doubt hath stirred vp these men against me, but Lord pardon me in Christ, for I am hartely penitent. Therefore, Oh my Father, let that bee no bar vnto thy mercies, let not thy helpe be any whit delaid in regarde thereof, for I truste in thee, wherefore take parte with me, and these mortal men shall for shame surcease to persecute mee, they shall bee astonied at thy becke: if they see mee shrouded vnder thy sacred countenance they shal flie and not returue, but as yet bitter ar their assails, grieuous are their cruelties, and intollerable the burthen of their miseries, which

which made me often to sigh, fearing what will become of me: but now, Oh Father, I wil orely settle my confidence in thee, then what can any mortal man do vnto me? Rather then they shal make a pray of mee, thou wilt send me helpe from heaven, because I can finde none on earth, therefore hadst thou provided *Elisah*, being beset with his enemies, an army of Angels to rescue him: & thy children are not without like vnseene defence when most needs is. But while I walke on the earth, I know I shal walke as among Lyons, exposed to the cruelty of most outragious men: and I see as it were the pit, whereinto they hope to cast me headlong, but I hope in the providence and protection of the most high, that they shall fall into their owne snare, if they submit not themselues vnto the wil of the highest, yea, vnlesse they appeale vnto the almighty, he shal put their teeth out of their iawes, and shall cause their power to vanish and melt away, yea like the Snailes shall they consume in their owne shels. Good Father, turne the hearts of mine adversaries, if thou seest it good, deliver me from them, and take me vp as a Father, into thine own hand, so shal I be safe, & in hope of this, I wil alwaies

waies repaire vnto thee, whenſoever they offer vyolence againſt me, I will run vnder the ſhadow of thy protection, wherein I beſeech thee hide me evermore. And forasmuch as theſe men covet al courſes to bring me into trouble, I beſeech thee giue me thy favorable direction, that all my life and conuerſation may be ſo framed, that they may take no power or occaſion, howſoever they prie into my walkings, to call me in queſtion for any crime. So ſhall I not onely keepe my ſelfe vnſpotted in the world, but alſo ſtand as an example for the godly to follow, to thy glorie, and mine everlaſting comfort.

O Lord increaſe my faith.

Penſiue. I muſte intreate you to proceed according to your promiſe, for your counſel hath bene moſte precious vnto me. And ſith the next matter to be ſpoken of is ſlander, falſe accuſation, and backbiting. I pray you beſtow ſome time in recounting the comforts that may be gathered thereof, and other things neceſſarie to be conſidered therein

Hope. Slaunder, falſe accuſation, and backbiting, are members of enmitie, and

do

do spring of envie, the verie poysoned seed of the Devill sowen in the hearttes of his, who waite opportunitie to stander the most vpright in heart. This is a most cankred devise of Sathan, that when by all his p illicies, hee cannot drawe the godlie into the notorious evils hee desireth: then setteth hee on his poysoned ministers with venemous tongues to speake evill of them, to bring them into ignominie, and into suspition in the worlde, that they do but dissemble their Religion, that they be but hypocrites, in outward shew sinceare, but indeed notorious sinners. Thus he practiseth to the end he will haue none supposed godlie, that are godlie indeede, but such as hee hath entangled tondlie in his cob-webbe of notorious iniquitie, such a one he shroudeth moste finelie and cunninglie, and maketh to appeaae through the hypocrisie, wherewith he instructeth him, a man of greate stayednesse, integritie, and verie holie. And vnder this must he walk as an angel for atime, but at the last, his poysoned affectiõs brak forth & shew him to bea very devil. And cõtrary to this, the true godly. who by the practises of the wicked ministrs of Sathan, rest long suspected to be wicked men, at laste

their

their integrity appeareth, and their ſincere hearts are laide open in the light of truth by tryall, and ſo found to be the moſt vpright men. By this then it appeareth, that it is not the common reporte of men, that maketh them good or bad, for that the world alſo is partial in iudging, and hath not the true touch to trie the difference of men, but every man cenſureth according to his affection, and ſuch is the corrupt nature of all men, that they haue in themſelues ſuch a partiall iudgement of men, that they wil ſpeake evil of, and condemne ſuch as they knowe not, and excuſe ſuch as they know to be grieuouſly faulty in many evils. And of theſe corruptions proceed theſe euils, ſlander, reproch, and back-biting: which euils are of a very ſtrange effect: for they by no meanes can hurt the man againſte whom they are intended, but returne to the practiſer, and greete him with the verie ſhame and ignominie he purpoſed againſt the other. The Devil ſeeketh to glorifie ſinne, & to make vertue odious, and practiſeth that good be called evil, and evil good, and to that ende ſeeketh ſlanders againſt the godly, & glorifieth the wicked. How was innocent *Dauid* raiſed at by *Shemei*, & Chriſt by the Iewes?

But

But in our dayes it is growen to be more couert at tables, at meetings, & at assemblies of good fellowship, then there floweth out flourishing reproches againste such as are absent: every man againste whome his corrupt heart mooveth him to speake evil. And this is a most pernitious mischiefe, that men should eate the absent with reprochful words: But it declareth how vice & vertue cannot agree. And therefore, it behoooeth every true Christian to arme himselfe with a patient hearing of slanderous reportes, & to carrie himselfe so precisely in his walkings, that he need not to feare the tongues of the wicked: for he cannot haue here better entertainement then Christ his maister had: he shalbe hardely spoken of, hee liue never so sincerely, he shalbe narrowly sifted, & euery wicked eye shal prie into his doings, every acte, every word, nay, euery thought shalbe censured, & be they never so sinceare, they shalbe condemned. The desire to lead a godly, austere and vpright course of life, is said of these large-tongued men, to be fooliſh puritie: and large libertie in themselues to sinne, they iustifie to be good Religion. So that the wicked, walk they never so licentiously, are commonly commended, and the

godly

godly are cõdemned in their best wayes. *Paul* was said to be mad, because he was zealous, the disciples drunke, because they spake the truth with boldnes. But no doubt, there is profite to be made of these crosses, for it giueth the godly cause to looke into their wayes, and to examine whether in any measure they deserue that hard report, that so they may reforme thē before they runne too far in sinne, *Dauid* being cruelly rayled on by *Shemei*, who said vnto him: *Come forth, come forth thou murtherer and wicked man, thou art taken in thy wickednes, because thou art a murtherer:* This would haue mooued the bloud of many in our dayes, though they had bin knowne guiltie, and they would haue sought present reuenge both by force & action of the case, such is our hot nature, but *Dauid* would not suffer *Abishai* his valiant friend, to reuenge his quarrel, but entred into his conscience, & saide vnto *Abishai*, let him alone: *Suffer him to curse and reuile me, for the Lorde hath bidden him, it may be the Lord will look vpon mine affliction, and doe mee good for his cursing this day.* What a singular comforte there ariseth vnto the slandred, if with patience they take their reproches, for thereby is gathered, that when such crosses come, how-

soeuer

soeuer flesh̃e and bloud storme at them, yet faith assureth that the presence of the Almightie shall be with them, and for a mite of this light affliction he will send a greate weight of comfort, and for a light and momentany tryal, high and eternall consolation. And therefore for thy parte, whensoeuer these euils shall be framed against thee, fret not at it, neither bee thou malitious as they are malicious, but be thou patient, and submit thy selfe to the Lords will, who knoweth thine innocency: And howsoeuer the wicked doe speak to reproch thee, it cannot any way annoy thee, so thou lead thy life vpright, and put thy trust in the liuing God, to whome I will leaue thee in this as in other crosses to frame thy petitions vnto him.

A prayer against reproach, backbiting, and slaunder.

OH God, almighty Father, prouident & mercifull, who worke'st all things as it seemeth best for thy children, whom notwithstanding thou moste tenderly and dearely loues't, thou doest not suffer them to rest on any side secure or free from one crosse or other, to the ende, that by thy often visitations, they may learne to walke

warie

warie in the waies of their ca'lings, and ſheweſt thy ſelfe iealous of their integritie, and therefore thou doeſt not alwaies holde a gentle hand ouer them, leaſt they ſhoulde dreame of continuall tranquillitie, and deceaue themſelues with the conceite of chiefe happineſſe in this life, but doſt dayly vſe a fatherly correction to keepe them in continuall awe of thee. And therefore, when we abounde in all things neceſſary, and haue no cauſe to complaine of want, when we are healthfull, and feele no bodily griefe, when wee ſeeme in moſt pleaſing ſecurity, all things to pleaſe our humours, and to fitte our conceits: yea, when we imagine our ſelues altogether in thy fauour, and when wee feare no euill at all, then ſodainely ariſeth ſome new tryall or other, then thou ſuffereſt ſathan to buffet vs, & his miniſters to aſſaile vs, and when they finde no other meanes to trye vs, then they lay battery to our good name, thou permitteſt them to ſay ſlanderous ſpeeches againſt vs, and to ſurmize matter to reproch vs, to the ende that our patience may bee thereby inured to ſuſtaine greater tryals. I flie therfore vnto thee my God moſte gratious, my father moſt louing, who knoweſt all things, I beſeech thee not to wincke

wincke at mine ignominie, which thou seest mine aduersaries vndeseruedly work against me, their slanders and vncharitable reproches; whereby they shew that poyson is in their tongues, & gall in their hearts. And although I cannot but confesse, that I haue not so sincerely walked, but that I may be reproued, yet let not the wicked reioyce against me, least that their inchanted speeches bewitche the hearers, and so I be brought into publicke ignominie, who seeke especially thy glory in all my proceedings. Stop their malice, if it please thee, and temper their wicked imaginations, let them not vomit out of the fulnes of their poysoned hearts any thing to my hurt, but if it be thy will to permit them to rayle against me, eyther priuately behinde my back, or publikely before my face, let mee make such profite thereof as *Dauid* did, who commended his cause vnto thee, in hope that thou wouldest doe him good for the rayling of *Shemei*, for there is no euill happeneth vnto thy children, but thou sendest a recompence in loue. And therfore thou canst worke by thy power and prouidence, that euery malicious speech, euery slanderous reporte, & euery iniurious reproach may tend to my good. It giueth

me

me cauſe of circumſpection, and to look warily to my wayes, leaſt I ſhould followe thoſe groſſe euils that draw deſeruedly to reproofe and reproch, yea, and thy heauy diſpleaſure after them: as drunkennes, enuie malice, fleſhly luſt, wantonneſſe, and ſuch vnſeemely things. Good father, let thy grace ſo ſeaſō euery thought of mine, that nothing paſſe my lips vndecent to be vttered, nothing paſſe my handes vnſeemely to be done. Frame all mine endeuours to a ſincere courſe, reſtraine them within ſuch vertuous and ſacred limits, as the moſt wicked and ſuch as thirſt moſte for my diſgrace, haue no juſte cauſe to ſpeake euill of me, that with *Dauid* I may be able to ſay, *Oh Lorde deale with me according to mine innocency.* Though (Oh Lord) I cannot but acknowledge my ſelfe guiltie of many euils before thee, which couer (good father) with the robe of thy ſonnes innocency. ſo ſhall all goe well with me, howſoeuer the wicked murmure againſt me.

O Lord increaſe my faith.

Hope. I know thou wilt not be ſatisfied vntill I haue gone throgh al thoſe miſeries which

which thou hast mentioned, & therfore, because it is not my purpose to stand longe in any discourse, I will proceede to the next calamity which followeth in the catalogue which thou hast set down, which (as I take it) is sicknes.

Pensiue. It is very true, and because it is of all other, the most fearefull to flesh and bloud, for that it determineth this life, take something the more paines in the discourse, to the ende the more comfort may growe to such as are in that kind of crosse, and to the ende my selfe may be prepared to take it as I ought, patiently & thankfully.

Hope. Indeede entring into this discourse, I enter into a large field, but that I will restraine me to breuitie.

The body of euery man is composed of the foure elements, and they so temperat and indifferently mixed, that euery of them seemeth to carie his equal proportion in man whereby many continue long in health, lusty, and strong. Yet these elements are in man at continual war, which shall haue the preheminence, whereby groweth distemperature of the bloud, and consequently diuers diseases, and that as well in the younge as the olde,

which

which diſtemperature is ſo much th
greater, by how much there is obſerued
diet not fit for the body as gluttony, dru
kenneſſe, violent exerciſes, and ſuch lik
which commonly are the grounds of a
infirmities, and haſten death on ſome, a
it were before the time. But there is n
certaintie of health to the moſte mod
rate or temperate man, for the Lord ſom
time ſendeth ſickneſſe for neglect of th
hearing of the word, and diſobeying h
commandements, as *Exo.15.26.* ſom tim
for ſin, *Mat.9.2.* Somtime for God's ow
glory, that he in curing them may ha
the more praiſe, *Io.5.* The cauſes of o
infirmities are many, and the principall
ſin, and although the ends and occaſio
of ſickneſſe be diuers, yet the author is
waies one, and he it is that is alſo the
uer of health and all other good thinge
and he in his ſecreit prouidence keepe
the knowledge of the time of ſickneſ
much more of death from all men, to t
ende that they ſhuld not boldly wallo
in wantonnes, knowing the time of th
ſicknes and death to be farre off, & th
they haue ſcope ſufficient to play and
ter to repente. But the purpoſe of the
mighty heerein was verie louing, to t
ende, that the vncertainty of death, &
ſodda

suddaine comming therof, should keepe men in continuall awe, and within the feare of God, that whensoeuer they stept aside, were it neuer so little, they shoulde thinke death at hand, he that would retaine this in memory, shuld haue a more carefull eye, how he did suffer his affections to roue into so large euils, into so wanton waies and dangerous iniquities: but alasse nether the feare of sicknes, nor death can terrifie men from sin, & therefore sinne draweth downe sicknes which must be cured by the fauour of God, who must be sought by hearty repentance and humble prayer, it is he that hath ordayned all men to die, kings princes, and the greatest potentates of the earth, haue one and the same substance of flesh and bloud, and one and the same course to the graue, which the poorest beggers, howsoeuer the high & rich, the noble & glorious, may flatter themselues by a perswasiō that they can preserue themselus and preuent diseases & sicknesses by Physicke rules, potions and drugs which may be vsed, as gratious meanes from God, but not as hauing in themselues power to preserue or heale, *Ahab* coulde not preuent death, and yet he had a multitude of most skilfull phisitions, on whose exquisite art he onely relied, but in vaine

2. *Chron 16.12.* All the phſicke that the woman mentioned in *Marke* could take hauing beſtowed greate charge therein, could do her no good. But Chriſt Ieſus with a word performed the cure, what did it auaile *Mithridates* to haue many & infinite preſeruatiues and medicines to preuent the danger of death? The Phyſi-on is a neceſſarie man in ſicknes, but with a', the patient muſt truſt in the Almighty, whoſe will muſt concur with the Phyſi-tions working, or elſe is all the Phyſick to no purpoſe. God was *Hezechias* phyſition onely, who when it was preciſely decreed he ſhould die, beſought the Lord and hee heard him gaue him recoverie, & added vnto his dayes fifteene yeares, confirming it with a moſt miraculous example, as appeareth 2. *Kings.20.* Euerie man howſoeuer mighty, howſoeuer rich, howſoeuer famous, howſoeuer glorious, howſoeuer ful of phyſicke, neither King nor Emperor can ſay vnto himſelfe, I will preuent ſicknes, I wil withſtand diſeaſes and avoid death, 't will be anſwered, *Though yee bee as Gods, children of the moſt high, yet ſhall yee all die like men*, though the time of death be vncertaine, the manner is diuers, & the occaſion in our ſelues, ſin, as *Exod. 15.6. The Lorde ſhall ſmite with the botches of Egypt, with the Emerandes, with the*

ſcab,

scab, with the itch, with deafnes, with blindnes, and with raging madnesse, such as obey him not, Deut. 20. 27. 28. And therefore sent he the pestilence in Israell, wherein dyed 70000. men in one day *2. Sam. 14. 15. Gehezi* was stroken with leprosie for his sinne. *2. King. 5. 27.* the same odious disease fell vpon *Azariah* King of Iudah, for his negligence, in not defacing the superstitious and idolatrous places. *2. King 15. 5.* and vpon *Vzziah. 2. Chr. 26. 21. Iehoram* was striken of the Lord with a miserable disease in his bowels, that his guts fell out, for Idolatrie. *2. Chro. 21.* Such a horrible ende came to *Herod*, who persecuted the Christians, and for the proude conceite he had of his own speech, not giuing glory to God, he was sodainely consumed with wormes. *Act. 12. 13* Here may bee seene the iudgement of God against sinners: the chiefest care therfore that the children of God ought to haue, is to keep themselues from sin, which is the best preseruatiue against the diseases, and beeing touched with the finger of God, they must humbly flie vnto him, and diligently seek his grace and favour, which is the most soueraigne and readiest remedy that anie man can finde, for speedy redresse in all calamities. There are in sickenesse manie things to be cõsidered, as the sick to com-

sort himselfe, or by some other, with the remission of sinnes vpon true trepentance and to that ende to gather some speciall places of Scripture fittest for that purpose as these.

The sacrifices of the Lord are a contrite spirite: a contrite and broken heart, oh Lord thou wilt not despise Psal 51.17.

Let Israel wait on the Lord, for with the Lord is mercie, and with him is great redemption, and hee shall redeeme Israell out of all his iniquities Psal. 130.7,8.

The Lord is full of compassion and mercy slow to anger, and of great kindnes, he wil not alway chide, neither keepe his anger for euer. Esay 57.

As farre as the east is from the West, so farre hath he remoued our sinnes from vs. Psal 103.

I am assured, that neither death, nor life nor Angels, nor principalities, nor powers, nor thinges present nor thinges to come, nor height, nor depth, nor any other creatur shal be able to separate me from the loue of God which is in Christ Iesus. Rom 8.

Those whome he hath predestinate, hee hath also called, and those whome hee hath called he hath also iustified, and those whom hee hath iustified, hee hath also glorified, Rom. 8.

Whoso.

Whosoeuer is borne of God sinneth no more. 1, Ioh. 3. & 5.

Though he fall he shal not be cast off, for the Lord putteth vnder his hande, Psalm. 37.

Doubtlesse, kindnesse and mercie shall follow thee all the dayes of thy life. Psalm 23.

He indureth but a while in his anger, but in his fauour is life, weeping may indure for a night, but ioy commeth in the morning, Psal. 30.

Blessed is he whome thou chōosest, and causest to come vnto thee, he shal dwel in thy courts, and shal be satisfied with the pleasures of thy house, euen of thine holy temple, Psal. 65.

I pray thee that thy mercies may comfort me according to thy promise. Psalm. 119.

Israel shall be saued in the Lord, with an euerlasting saluation, and wee shall not be ashamed or confounded worlde without end. Es. 45. Esai 51.

For a little while haue I forsaken thee, but with great compassion will I gather thee for a moment in mine anger, I hid my face from thee, for a little season, but with euerlasting mercie haue I had compassion on thee, saith the Lorde thy redeemer.

Eſay. 51.

The rewarde of ſinne is death, but the gift of God which is his grace, is eternall life. Rom. 6.

Happy are they whoſe iniquities are forgiuen, and whoſe ſinnes are couered, happie is the man to whome the Lorde ſhal impute no ſinne, Pſal 32.

If the ſpirit of him that raiſed Ieſus Chriſt vp from the dead dwell within you, he alſo that hath raiſed him vp, ſhall alſo quicken your mortall bodies, becauſe of his ſpirite which dwelleth in you.

In thy preſence is the fulnes of ioy, and at thy right hand there is pleaſure for euermore. Pſal. 16.

These places and diuers others, may yeeld great comforte vnto the diſtreſſed ſoule. And not one of them but being duly conſidered, is full of moſt ſweete and heauenly comforte, and therefore neceſſarie to be continuallie meditated of the ſicke, who then ſhall bee aſſured to be moſt tryed by Sathan, who as a roring Lion walketh about, ſeeking whome hee maye deuoure, he layeth all the ſinnes before them that are ſicke, that euer they haue committed and done, and diminiſheth as much as in him lyeth, the mercies,

cies, merites, and death of our Lord and Saviour Iesus Christ, wherby euery one that beleeueth, shall assuredly be saued; and therfore most necessarie it is to exercise themselues in these comfortable sayings day and night, so shall the Lord be neere vnto them, both in inward comfort and outward releefe, ease and health, for hee as he is the author of the disease, so can he afforde the cure, as hee maketh the wound, so can he heale againe at his pleasure. Therefore euery sick man, commending his estate vnto the Almighty, needes not to be at all dismaide, whether life continue, or bee cut off by death: if he liue, hee hath iust cause to praise God continually, and to keepe a very godly course in all his wayes: if hee departe this life, he hath greater cause to reioyce, considering how all men are inclosed here as within the field of dangers, euery way beset with afflictions, neuer freed from calamities vntill the time hee yeelde his body to the earth againe, then begines his rest from labours, his ioyes in stead of sorrowes, then shall hee taste no more pouerty, of no more enemies, no more sickenesse, no more slaunders, then hee shall bee freede from euery daunger, and inioy euery

comforte, conſolation ſhall abound, and his bleſſed eſtate ſhall bee equall with greate and mighty kings, he ſhall haue a crowne ſet vpon his head, a crowne of eternall glorie, a Diademe of perpetuall conſolation: Yea, ſuch are the ioyes, ſuch is the freedome, ſuch is the continuall bliſſe in heauen, that it could neuer bee comprehended by the heart of man: the eye of man hath not ſeene it, nor his eare heard the comfortable eſtate there. Who then could refuſe or be loth or deny, or ſeeme vnwilling to change this miſerable life for the moſt bleſſed.

The conſideration whereof cannot but make him that loueth his own ſaluation, wiſh dayly for this change, as *Paull* did, who deſired to be looſed, to leaue this life to be with Chriſt, and it ſeemeth a matter moſt ſtrange to the ſpirituall vnderſtanding, that the man diſeaſed, the man ſick and full of infirmities, ſhould couet to liue, vnleſſe it were to performe ſome neceſſary matter for the benefite of the church or common wealth: and the like, that the afflicted, poor, & miſerable men who ſtruggle vnder the burthen of their miſeries, couet to liue in that ſeruile thraldome, although none ſhould ſeeke to determine his courſe before his glaſſe be run

and

and that the Lord seeth it good to change his life. And then it seemeth a greate folly and madnesse to drawe backe, for the reasons aboue alledged, for it euidently and plainely sheweth, that faith is weake in him, and that it doubteth the certainty of the heauenly ioyes.

Let this suffice, although many other things belong to the comforte of the sicke yet hence may bee gathered, what may ease the diseased, if it bee duely weyed, which I must leaue to such as haue cause to vse it.

A Prayer to be saide of him that is sicke.

OH mercifull God, and gratious Father the true Samaritan, that healedst the wounded man, the onely Physition that curedst al diseased creatures that come vn to thee, I wounded both in mind and body, prostrate my selfe before thee, submitting my selfe now at the length to thy sacred will, for I cannot but confesse, good Father, that I haue wandred astray, I haue followed vanities, and greedily imbraced sinne, I ran the way of the wicked, and took the path to perdition, not regarding that thou didst looke into my steps, and

didſt behold my walkings. I forgot that there was puniſhment for ſin, but that it was lawful for every man to follow his own wil, but now (oh Father) I find that thou both lookeſt into mine iniquitie, & art alſo a juſte iudge to puniſh ſuch as tranſgreſſe, & thou haſt found me out in my ſinnes, & haſt arreſted me with grieuous infirmities: and I wretch, that ere while leapt & skipt like an vntamed colt, in the midſt of my wantonnes & deceitful ſecurity, am now throwne by thy hand, into ſuch miſerable plight, as I am euen at deaths doore, and al for my ſinnes, oh wretched man that I am, who ſhal deliuer me from this puniſhment? Who ſhall cure this deedly wound, which my ſinnes haue made? Oh deare Father, I haue no way to be cured but by thee whom I haue offēded. And how can I come vnto thee, who art angrie with me, & correcteſt me ſore: I ſeeke thee, oh that I might finde thee, oh that I might finde thee, not in thy fury, but in thy mercy, then would I implore thy gracious commiſſion and compaſſion that I might once again become into thy fauour, where onely is life, and that I continue not deſtitute of thy loue, without which is death eternal: oh that euer I ſinned againſt thee, wherby to

draw

draw down so heavie a judgement vpon me. It repenteth me oh Lord, that I transgressed the wil of so loving a God, who favourest al, and rejectest none that come sincerely vnto thee. And were I reconciled vnto thee by a true and vnfained repentance, though now thine arrowes, sticke fast in me, and thy hand lie heavie vpon me, yet should I tast of thy mercie, of thy favor, and of thy loue againe, and so consequently should enjoy life, but if death were more fit, thou wouldest transfer me thereby to eternal life. To eternal life, oh sweet eternal life, oh life aboue all to be coveted, oh receaue me againe into thy favour, that I may tast a little of this life for it is in thy loue: oh let mee tast in the bitternes of mine infirmitie, how sweete, how good, how amiable, merciful, & ful of power thou art, so shal I be filled with thy hid comfort, the peace that passeth al mens vnderstãding, shal then possesse my soule. Then what shal sickne: dismay me What shal al infirmities disquiet mee? I shall then reste, as in thy sacred bosome, free from all feare of sinne, of death, of Sathan and hel, who all gape to devoure me: but thou Lyon of Iudah, thou tryumph victor, and valiant Conquerour of them all, stande thou for

rescue,

reſcue, ſtand betweene me and them,& let that moſt glorious roabe of thy mercies and innocencie: let thy liuely ſacrifice of thy ſacred and innocente bodie ſhroud me and cleanſe mee, ſo ſhall no ſpiritual enemy prevayle againſt me Lo, Lorde, I haue opened vnto thee the ſorrowes of my heart, and the infirmities of my body, for the one giue me inwarde comfort, that it may eaſe my outwarde miſeries, and for my diſeaſes, which lye heauie vpon mee I moſt humbly reſt thy good pleaſure, if thou wilt I know thou canſt remoone them even by thy worde, and canſte alſo moone meanes to cure them, if health be more expedient than ſickneſſe, and life than death. Good father, be it vnto me even as thou wilt. to thee be glorie and honor, and prayſe for ever.

O Lord increaſe my Faith.

Hope. Now then followeth to ſpeake of the troubles growing to diſobedient children, and other houſholde croſſes. Herein I may not wade too far, leaſte I ſtep beyond that which wil fit ſome mens humours, for in this courſe are many thinges to be touched, but they are too pri-

private, and fit best houshold conference but the moste necessary, I wil briefly touch. It is needlesse to speake of marriage, of the honour thereof, and how necessarie it is, but onely of the troubles which to some growe thereby, the one end and purpose of marriage, is procreation of children, whereby the world is continued by generations, one after another, where without continual supply of the young, the world would decay by the death of the olde, for the yong are as the seede of the common wealth: and therefore are children tenderly & carefully to be regarded in their education, least that they miscarrie and come vnto vntimelie death, for the life of the moste tender infant is deare, even in the eye of the prince, who requireth life for life of him that shall take away the life of any. Sith then that children and infants are so highly esteemed, in hope that they may become profitable mēbers of the church & good subjects of the common wealth, it is a parte of every father and parente, to labour by all diligence to instruct his children, and exercise them in vertue for maners and civil conditions, are qualities imprinted within youth in tract of time, & vertue is not gotten in one day it is by cu-

cuſtome, care and diligence of the father in continual counſel, and in the children by daily practiſe. Experience teacheth, that the moſt fruitful field without continual husbandrie becommeth ful of weedes, bryers, and thornes, ſo the beſte gifts of nature, if they be not continually trymmed and looked vnto, become moſt vyle and vicious. Therefore muſt a Father of a family, be moſt careful of the bringing vp of his children, for the vyces of the children are to godly fathers and parents, as ſwordes in their bowelles: ſo that whoſoever is troubled with the diſobedience of children, let him looke into his own negligence in bringing them vp, and he ſhal find it the cauſe, and that the Lord rayſeth them to reſiſt the wil of the father, for that the father in not carefully inſtructing them, hath reſiſted the wil of God, ſome fathers and parentes are ſo fooliſh and fonde, and apiſhly tender over their children, and dare not ſpeake a rough word, nor touch them with correction for feare of offending them. But the wiſe man giveth them other counſel ſaying: *Withhold not correction from thy child, for in ſmiting with the rod, thou ſhalt deliuer his ſoule from hell.* It is wonder that this is little followed, conſidering the neg-

neglect of this breedeth disobedience, & maketh them fierce, like vntamed horses. For a child suffred to do what he list, becommeth stif-necked, careles of counsell or threats, and at last rebellious. Keepe down his neck therefore while he is yong, and giue him not libertie, nor his owne will, least hee waxe stubborne, & so bring thee sorrow vppon sorrow. If thou wilt haue obedient children, and if thou covet to haue true comfort of them, shew them no evil example of life, but be vnto them as a glasse, wherein they may continually see the image of godlines, of vertue, of modestlie, of chastitie, of temperance, humility and religion, and then no dout but by thy careful hand over them, and Fatherly indevour, mayst see thy selfe in their manners to thy comfort: so shalt thou turne away the afflictions of their disobedient liues. But there are some that haue great delight, and think al the ioy that children should yeeld their parēts, doth cōsist in their beauty, in their featur, & in the qualities of their bodies: as dancing, gaming, and vanities, surely in this they deceiue thēselues, & ar negligent towards their children, & therfore let such looke, yeither when they are yong or old, they wil bring thē grief & sorow, for god will

will not suffer it to bee vnpunished euer. And yet this is the course of our time, few or none haue the care of their childrens education that they ought, but so they haue gay clothing, and seeme glorious to the world, it sufficeth many. Indeede it falleth out sometime that the most godly cannot so bring vp their children, and that they may haue that true comforte of them, as they expect. As *Dauid*, who took great care to instruct his family, and yet *Absolon* brake out into disobedience and rebellion against his owne father, and therfore, it is not altogether in the endeuour of the father to educate, but it is in God that giueth successe, & blesseth with his spirit.

The nature of children whilest they are vnder tuition of the Parents, vnlesse they be circumspectly and wisely handled in the beginning, is to be soone gone out of awe, and therfore, must the father begin betimes to vse discipline, without which they breake out into ryot, into swearing, blaspheming of God, disobeying Parents the beginning of ruine, they cast of the yoke of obedience, and the bit of filiall awe, & leape into their lustes, not regarding the griefe of the parents, heere now groweth the parents sorrow, then they

they wish they had neuer bin borne, then they seeke to win these wild asses, and to bridle these vntamed coults, but they kicke vp the heeles, and run their race in despight of all the world: and surely, this is a great calamity and heauy crosse, to see that a mans owne flesh & bloud shoulde deuour the heart with griefe, the remedy of these things is speedily to bee practised of such as haue yet the bridle in their own hands, and out of whose reach his children are not runne: And therefore, let him propound vnto them vertue: And cause them to follow it, let him shewe the dangers of vice, and cause them shun it, not sparing punishment, for hee that loueth his sonne chastiseth him betimes, Many other domesticall troubles arise, sometime contention betweene the man and wife, as fell out betweene *Abraham* and *Sarah*, for *Agars* cause, *Gen 21.11 12* sometime want is heauy, sometime losse of goods, lamentable losse of children grieuous, and many other sorrowfull events in mariage, in al which the Lord is the author, and sin the cause. And therefore flie vnto the Lord, as to the hill of helpe, and he will ease thee, and let euerie man search his owne estate, how he standeth in these things, and as he findeth himselfe

himſelfe, ſo may he ſeek his remedy at the handes of God, that never denyeth the faithful any comfort.

A Prayer for comfort in Mariage and houſhold affaires, *fit for all maried folkes, and eſpecially againſt the diſobedience of children.*

OH Lord almighty, who art the author of the honorable eſtate of marriage, & diddeſt inſtitute the ſame to be a cõfortable vnion betweene man and wife, which the diſobedient fall of the firſte coup'e, *Adam* & *Eue*, made many waies troubleſome and ful of domeſtical cares, and it is a matter moſte certaine in theſe dayes, that croſſes follow mariage generally, by reaſon of the raſh conſent and vnadviſed proceeding therein, without ſuch due regard as ought to be had in ſo ſacred a matter, which reſembleth, and is a type of the ſpirituall conjunction betweene Chriſt and his Church, it is commanded that choice ſhould be made in thy feare, that vertue and religion in eyther party ſhould binde the good liking.

But

But alas, therein erre the whole multitude of vs, & knit vp the match for beauty, for wealth, & worldly respects, wherby groweth contempt & breach of the true end of thy sacred institution, and consequently thereof followeth thy disfavour, wherby ariseth vnto such vnadvised, careles, & godles choice, most certain troubles sundry calamities, & cruel crosses, as disobedient, & vnruly children, contention between man & wife, & infinit other domestical evils. And this (oh Father) I find by experience, whose miseries increase daily by the sinister behavior and disobedient conversation of such as thou haste given me, in whose godly educatiõ I haue not bestowed that carefull industry that behoued me, & therefore so much more tedious dost thou lay the burthen of their wickednes vpon me, as a just rewarde for my negligence. Lord forgiue me, & of thy mercy ease me of this burthẽ, in seasoning the hearts of these young ones with thy fear, that hereafter they may frame their liues chiefely to obey thee, which if it please thee to draw them sincerely to performe, it shall so far renue my comforts, & banish my griefe, that I shal rejoyce in them that they fear thee.

And for as muche as thou haste made

made me a Father over them, to ſee vnto their education, forget (oh Lorde) my former negligence therein, and giue grace hencefoorth and abilneſſe to doe it with al godly induſtrie, ſincerity, and dutie to thee and them. And giue ſuch gratious watrings vnto my laboures, that it may bring plentifull increaſe of all godly and vertuous exerciſes of thy ſacred religion, elſe (good Father) all my labours will be in vaine, all mine indevours to none effect, and my deſires returne emptie without profiting them at al. Wherefore (oh Lord) after their crooked diſpoſitions, make them comfortable to thy ſacred and holy will, mortifie in them in their tender yeares, al ſenſuality, al pryde, al vanitie, al wantonneſſe, light behavior, and ſelfe will, and plant in them humilitie ſobriety, modeſtie, and al true obedience: ſo ſhall I inſteed of my preſent ſorrow, reioyce in thee, inſteede of griefe I ſhal delight to ſee them to ſerue thee.

Good Father bleſſe them in all their proceedings, aſſigne vnto them gratious and good meanes to liue in this worlde, make thē godly members of thy church & good ſubiects in the common wealth: and let mee ſee their integrity, ſo to appeare in the light of trueth, that I may

giue

giue glorie and prayse vnto thee, that thou hast made mee the father of thine owne children.

And forasmuch (oh gracious God) as I am sundry waies incombred with the troubles incident vnto mariage, by reason of the sinnes I committed both in the contract, not being so seasoned with thy feare as it ought: as also of the continual infirmities, and corruptions which remaine in me, that I know not to whom to complaine or seeke redres, I only submit my selfe vnto thee, as vnto the head, whence distilleth as from a fountaine al helpe in trouble. I beseech thee therefore (good Father) looke vpon these crosses, and moderate all extreamities, which grow any waies by my negligence, by my rashnesse, or by any other faulte of mine: and as the causes are many that procure griefe in this estate, so thy meanes are manie to cure them. wherefore, oh Father, open the treasurie of thy loue, and breed an increase of loue betweene me and her, whom thou hast giuen me to wife, that the mutuall benevolence betweene vs may so enjoyne, as that they may in godly wised one, swallow vp all other inferior crosses and troubles with patience, and that with a cheerefull accep-

ceptance of all thinges according to thy wil, we may paſſe our daies in peace with al things neceſſary for this preſent life.

O Lord increaſe my faith

Hope. Well, now thou ſeemeſt to haue finiſhed all, nothing remaining, but to waite the Lordes leaſure with patience, when he will come & ſend thee thy expected comfort.

Penſ. Surely ſir, I thanke you, I haue made ſuch a good foundation by your meanes, that I hope that which I ſhal build vpon the ſame, ſhalbe to my God acceptable, & to my ſelf & others cōfortable, but if there reſt any neceſſary thing more fit for me to learn, I beſeech you affoord me your aide, & finiſh the matter of my comfort ſo abſolutly, that not only I, but al ſuch as take the Lorde for their God, may profite thereby alſo, to the abſolute finiſhing of a godly cours even in the miſeries of this life.

Hope. I perceiue thou art not ſo glutted with good counſel, but thou canſt digeſt more, & therfore know this, that as there is a time to be caſt down, ther may be a time to be lifted vp: ẏ miſeries of the godly ar not perpetual, but haue times of cōfort even in this life, as appeareth by the examples of *Dauid*, *Ioſeph*, *Daniel*, & infi-

nite

nite others: the Angel of the Lorde told *Hagar*, that the Lord had heard her tribulation, *Gen.* 16.11. God was present with her when she least thoght it, & therfore, herebuketh her self of her blindnes, as it were, saying. *I haue looked after him that seeth me.* verse 13. So that comfort maye come vnto thee and rich releefe, when thou art not aware: as it did vnto *Dauid* whome God did not onely deliuer from his trouble & persecutions, but made him presently a King. 2. *Sam.* 2.4. And as he brought *Ioseph* out of prison beyond his expectation, and made him ruler ouer Egypt. Gen. 41. 40. Euen so it pleased him to deale in mercy with afflicted *Iob*, to whome he gaue farre greater consolatiō after his intollerable miseries than hee had before: And for asmuch as I knowe eth is dull, and vnapt to receaue the true impression of deserued thanks vnto god, either intertaining vpon their comforte, dangerous security, not casting the eyes of their minds towards the giuer of their consolation, but resting forgetfull of his mercies, which is a dangerous thinge, I cannot but counsel thee, to yeeld due attention vnto ỹ lords working and as at all times & for al things ỹ shuldest be thankfull, so aboue al, be not vnmindful to praise him in time of thy prosperity. *Pens.*

Penſiue. I hartely thank you ſir, that you omit nothing, neither which concerneth my comforte in my greate miſerie not towching my duety, which I do owe towards God, howſoeuer my eſtate be whether it be aduerſe, or proſperous and ſucceſfull, and by Gods gratious fauour I ſhall giue him condigne thankes as becommeth a receiuer of his bleſſings: yea I will make his name glorious, and in as much as in me lyeth, I will make knowen vnto al, how ready and powerfull he is to helpe the afflicted, that all godly men touched with croſſes, may by mine example take courage to runne vnto him, and to implore his aide, who neuer deceaued any. For I know the godly wil, as it were point their fingers at me, & ſay, Loe yonder poore ſoule called on the Lord in his miſeries, and behold, how readily the Lord heard him, and hath deliuered him out of all his troubles. So ſhal mine example increaſe, and as it were beget in men godly deſire to call on my helping God for their releefe and defence in dangers. But now I beſeech you, for aſmuch as I haue not ſufficiently learned thankfulnes ſet mee downe the maner of a dueti thankeſgiuing for Gods ready helpe troubles.

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Hope. Thou mayest well learne it of *Dauid*, the true and absolute patterne of thankefulnes, and especially out of his 40. Psalme. But for that thou desirest mee to set it thee downe, let this be dewly obserued that followeth.

A thankesgiuing to God for his *readie helpe and fatherly deliuery* out of the miseries and calami*ties of this life.*

OH Thou almighty Lorde, whose dwellings though they be in the high heauens, doest vouchsafe to beholde the miserable of the earth, and that in mercie & most pure loue, greatly art thou to be praised, and I praise thee the most worthy of all glorie, who as thou tookest me out of my mothers Wombe, and didst nurse me with thy secret blessing, hanging on my mothers breasts, declaring thy selfe euen then to be my God: so Lord I doe acknowledge that thou hast continued thy loue towards me to this day, notwithstanding I like a most rude & disobedient wilfull, and vntamed wretch, began as soone as I was of power, to bende that power to things displeasing thee, whereby I drewe downe vpon my selfe thine in-

bleſſed mine affaires, thou waſt mine help and my deliuerer, therefore will I euer praiſe thee, and depend on thy ſacred ſuccour, and will not diſtruſt thee for euer.

O Lorde increaſe my faith.

Penſiue I thank you ſir, Iam now furniſhed to giue God praiſe whenſoeuer I ſhall taſte of his ſweete releeſe. And I truſt it ſhall appeare that it ſhall not bee the ſound of the letter, but the very inwarde thankes of my heart, wherewith I ſhall dayly publiſh his worthy prayſes.

Hope. So indeede it ought to bee, for the tongue it ſelfe both in prayer and praiſe yeeldeth but an vnprofitable ſoũd, vnleſſe the true conſent of the heart concurre. But ſith we haue gone thus far, let me tell thee, that there is yet one thinge neceſſarie for theſe after all theſe profitable diſcourſes, thou muſt participate the ſacrament of the Lordes ſupper as ſpeedily and as often as thou mayeſt, for the further confirmatiõ of the aſſurance of Gods ready preſence with thee in the merites of Chriſt thy ſauiour, wherby alſo his death is ſignified, and thy reconciliation with God the father, thine adoption and vnion with Chriſt truely confirmed, which for

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as much as our discourse haue been long and tedious, I will omit further to speake of, and refer thee to the good instruction of thy pastor in this case, who ought to be both able and willing to learne thee all the circumstãces necessary to be knowne and practised touching the worthy participation of this diuine Sacrament. And so I will leaue thee to take comforte of the thinges which thou hast learned, yet will I not so leaue thee, but that I will rest thy comforter in all thy godly indeuours.

Pensiue. Sir, I thanke you, I reckon it my great happines that I mette with you in so acceptable a time, I will make tryall how I can make vse of my experiẽce, both for mine owne comforte, and for the incouragement and consolation of others that are afflicted, as my selfe haue beene, that they put their confidence in God, and not in the weake and vaine helpe of his creatures.

The Penſiue man experienced *by the long counſell of Hope, exhorteth euerie man to truſt in his alſſufficient God, in regarde of his readineſſe to helpe: With a diſſwaſion from truſte in humaine helpes, conſidering they are ſo fickle, vaine, and vnable to helpe in the time of neede.*

AFTER my longe paſſage through ſo many diſcourſes tending to comfort in ſundrie afflictions, I haue founde that our louing God is preſente with vs when wee thinke him to be furtheſt from vs, he then doth loue vs deerly when we think he hateth and abhorreth vs, he doth not forget vs, when we think he remembreth vs not. What then ſhould withdrawe vs from putting our whole truſte and confidence in the mercy, loue, power & prouidence of the moſt high, being onely alſufficient, able and ready to do whatſoeuer may tend moſt to our comfort? In regard whereof, ſaith *Iob*, hauing the like experience, allthough he giue mee ouer to death, yet will I for euer truſt in him, and ſurely, great infidelitie (I ſee) it is to ſtagger in any thing that we deſire of God wee

wee should rather fixe our whole trust & confidence in his arme, for it is stronge to bring all thinges: yea, the most hard and doubtfull to happy effect. But flesh and blud oftē steperh forth with vaine means seeming to encounter the goodnesse of God, making warre (as it were) with our faith, and drawing a dangerous doubt of this sweete presence of God of his care, & readines to helpe vs, leaning vpon, and yeelding confidence vnto thinges which are vaine, weake, friuolous, and as a broken reede, thinking thereby to be defended from dangers, and to be releeued in afflictions. Through which vaine truste men often fall into more miserable distresse then before, and incurre dayly newe occasions of greater griefes. It behoooeth vs therefore, to be duely vigilant & heedefull, that we tempt not God with putting any vaine trust or hope in man, as principall worker of our good, although they may bee meanes stirred vp by that liuing GOD to worke good vnto his children. *Trust not* (saith *Dauid*) *no not in Princes, nor in the sonnes of men*, because there is no help or health in them. And the Prophet *Ieremiah* saith: *Cursed is he that putteth his trust in mā.* For surely we can do ỹ almighty no greater dishōour, then to put

dence in the helpe of his creatures: he is only God, & he is a loving Father. He then needeth no partner to helpe any of his, and therefore of his loue he saith: *Call vpon me*, making no mention of calling on man, Saint, or Angel. And hereof it is said, that he is a iealous God, he wil not haue his glory, his power and prouidēce, blemished with any other or strange help, what helpe needed he to saue *Daniel* frō the Lyons? The three children in the fire? what helpe craued he to bring the most huge multitude of Israel out of Ægypt? and sith he of himselfe was able to performe these mightie things, who wil doe him the injurie, as to thinke he cannot performe any thing belonging to the relefe of man, without the aide of man. Let vs therefore trust in this mightie Iehovah, and giue faithful credite vnto his promises, so shal wee be sure that he wil fight for vs, helpe vs, and defende vs against al the calamities of this life, as the Prophet *Esay* saith: If we beleue his word we haue obtained victorie already, Because as S. Iohn saith, our faith is ỹ victory that overcōmeth the world. *Stephen* being armed with this faith in God without trusting in man, did overcome the furies of his enemies, in such sort, as they could

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not resiste the wisedome and spirite, wherewith he spake: *David* craued not the aide of man, no not of *Saule* the king, when hee went to encounter the mighte *Goliah*, but he tooke God to be his strength, hee sought no counsel of flesh and blood, but tooke courage by the former experience he had of Gods presence, and of his aide in killing the Beare, and the Lyon, and in that trust strongly reposed in God, he went foorth and cut off huge *Goliahs* head. Are not these examples sufficient to worke in vs a trust also in God alone, when wee are beset with dangers, when we are pinched with wante, when we are oppressed with enemies, when we are throwne downe with sickneese, and when afflictiones seeme to meet together in vs? Oh, it is the onely and readie meane to be releeved to be defended, to be healed, and in all calamities comforted, not relying or reposing any hope of health in his maine ayde, for that it is that darkeneth the absolute helpe of the highest, and causeth vs to continue helplesse, when wee might be holpen, poore, when we might be releeued, and sicke when wee might be healed, onely we are to vse them, and accept as ministers appoynted of God

for our help, & ſith that he that vouchſafeth to be preſent with vs, to come vnto vs, to dwel with vs is great, mighty and ſtrong, exceeding all worldly and humane ſtrength, as far as the light exceedeth darknes, and the truth falſhood, let vs not depend vppon worldly counſell, ſtrength, or promiſes, all which are as the winde for lightneſſe and vanitie, and like the waues of the ſea, for fickle inconſtancie: The leſſe therefore, that wee eſteeme of them, & the leſſe we depēd vpon thē, ſo much ỹ more is the loue, mercie, power, and ſtrength of God in vs, & our ſight the clearer and perfecter, to ſee the great and admirable works which he doth for his childrē by his abſolute power and prouidence. And euen then when we be fartheſt from humaine truſte, then doth the Lorde diſcouer vnto our weakneſſe, the greatneſſe of his moſt mightie power and ſtrength, readie to work our health, our comfort and ſalvation: and when we thinke our ſelues moſt ſtrong, moſt ſafe, and ſecure, by reaſon of the abundance of earthly meanes, euen then are wee moſt weakeſt, in great danger, and our hope moſt of al fruſtrate: For the things of the world, which we holde and account moſt deare, moſt ſweate

moſt

most likely to helpe, and to steed in time of necessity, even these things melt away, they fayle, and leaue vs in miserie, & this is the judgement of God, who cannot bee pleased that we should forsake him and flie to these vaine helpes, and so like miserable wretches we stand helples both at the hands of God and man. It is a dangerous thing to make a god of the world, as they doe who seeke their relieſe, and helpe of worldly meanes: which indeede deceiue many, by the faire and sweete shew they make to carnal eyes. Vnder which glorious shew, lurketh a dangerous evil, for thereby is our frayle flesh fondly seduced to hang that hope on the helples creature, which ought to be setled only on the helpful creatour. But this is wrought by the subtiltie of the father of al subtilties and lies, who bringeth men into such a snare in afflictions, that they so long plunge themselues therein, that at length they become desperat of helpe, for this deceiuer sheweth a thousand glorious means wherby to releeue & cõfort vs, which whē they ar put in executiō they ar lik vnto ŷ apples of *Asphaltidis* ŷ grow neer ŷ dead sea, wher *Sodom* & *Gomorrah* stood, which haue a most faire hue, color most delectable & within nothing but filthy

filthie loathſome aſhes: ſo haue thoſe golden ſhewes fruitleſſe effects, and yet when we apprehend them, wee ſet no ſmal ſtore by them, repoſing great hope in them, and euen when we are beguiled with them, we think that then we are ſafe inough, and haue many goodly meanes in ſtore to helpe vs, in whatſoeuer need, neuer looking vp vnto God, from whence help only cõmeth. Let vs now learne to caſte awaie al hope and confidence in the thinges of this World, and let vs laye aſide all the armour and weapones in which we haue hoped: for it appeareth plainely, that it ſteeds vs nothing at all for our defence, but are lets whereby we are kept from repayring to GOD. when danger appeareth. Let vs put on the armour of *Dauid*, whoſe weapon was only his ſute truſt & confidence in God, who thereby continually preſerued him.

A

A Prayer to God, that we may *put our confidence in him and not in man.*

OH Gracious God and loving Father, the fountaine of all helpe, succour, comfort and consolation: I haue tasted the sweetnes of thy tender helpe, whensoever I haue called on thee. And forasmuch (my gracious God) as the naturall inclination of flesh and blood, is moste prone to craue the helpe of humane creatures, whereby oftentimes thy deere children are dangerouslie miscarried into a vaine hope and fleshlie imagination, that visible meanes are more certain, because they bee before their corporall eyes, then those infallible helpes, comforts, and promises of thine, which are seene onely with the eyes of faith. Grant I humbly beseech thee, that I may be careful to avoyde this evil, whereon Sathan setteth a glorious shewe to deceiue ỹ people, & by the crafty working of his ministers, hee with-draweth many from their sinceare faith and loyal duty which they owe vnto thy divine maiestie, in regard that thou art the onely relieſe, comfort & consolation, the prop, the stay, & sweet rest of such as betake them to thy sacred protection, thou art the Hill from whence

whence deſcendeth and moſt plentifully diſtilleth all bleſſings vpon thy children, the rock on whom whoſoeuer faithfullie fixeth his footing, ſhall neuer faile, nor be forſaken, moſt wretched then are they that ſhall ſo raſhly run to the weake ſtrength of man, to the broken reede of Egypt, thence to hope of fauour, to hope of releefe, to hope of comforte, and there to expect happy iſſue in any enterpriſe. It is (deare Father) moſt vaine hope deceitful allurings laid before the eyes of the weak to draw them from thee, the author of all mercy, truth, comforte, and conſolation, wherefore my God, ſith thou art the Father of all faithfull, and denieſt them nothing, neceſſary for their outwarde or inwarde man, grante that I be not ſo injurious vnto thine honour, as to leaue thee and flie to creatures impotent and vnable to helpe themſelues or others. but that I may onely dedicate al my hope vnto thy prouidence, power, and mercy onely, and commend all my troubles, miſeries, calamities, aduerſities, and croſſes whatſoeuer, vnto thee onely, to be releaued and comforted. Let me not ſo much as thinke that the hand of man can holde me vp in the leaſt danger. And yet (my God) ſith thou worke ſt ſomtime by means, though

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somtime without means, let me not refuse the aide of man, whom it may please thee to raise and appoint for my good. And sith they are not to bee conceaued with the carnall eye who they are, let it please thee to lighten mine vnderstanding and grant that I may receaue all and euerie helpe, releefe and comforte from man, as from thy selfe, not attributing any certaine aide to be in flesh and bloud. And shape in me oh Lord, such a sincere course in al my proceedings, that in whatsoeuer trouble I fall, my sure refuge may bee to fall downe before thee, humbly submitting my case vnto thee: And Lord frame thou mine heart to dispose of my petitions in al my necessities, that I may according to my griefe, through faith assure my selfe that I shall receaue comforte in thy good time, & that I may giue the whole praise vnto thee, that I haue bin releeued. Heare this and grant what I desire, for thy sons sake Christ Iesus.

O Lord increase my faith.

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O Lord increase my faith.

Comfortable counſell of the *Penſiue man to all that are* diſtreſſed.

HIghly am I now to praiſe the Almighty, for his mercie ſo infinite, wherein he hath receaued me into his fauour, which I well perceaue, though not by the outward releeſe, which I finde as yet, but by the preſence of his diuine ſpirit which inwardly comforteth me.

And as I haue found this ſpecial grace at his hands, by the ſweete counſell of *Hope*, whome no doubt, hee in his prouidence raiſed toeaſe my griefes, conceaued by my miſeries: ſo now I cannot but imparte the profits of his ſacred conſolation toall ſuch as are diſtreſſed, to the ende that they ſtand not in any diſpaire of their wiſhed comforte in time conuenient, but rather with me they may learne toſay with *Dauid*, *Pſal.* 119. 71. It is good for me that the Lord afflicted me, for that I haue bin thereby ſtirred vp from many vanities to ſeeke my true conſolation in him, all croſſes I ſee turne to my reformation: and where before I was apt to controll euerie act of the Lord, wherein he touched mee with aduerſe thinges, I am now learned of

Dauid

Dauid, second, *Sam*, sixteene chapter and tenth verse, to say vnto my selfe, this euill falleth vpon me, forthat God hath so decreed it, how dare I then say, why doth he so? I haue learned that all things work together for the beste vnto them that loue God. *Romaines*, the eight chapter, and twentie eight verse. Which thinge was plainely seene in *Ioseph*, whose vngodlie bretheren did sel him into Egypt, thyrsting for his confusion, who afterwardes was imprisoned two yeares in a strange countrie where he had no friends, yet euen these crosses of his turned to his aduancmente. *Gen.37*, to chapter *41*. And although the issue of all crosses tend not to the felicity of this life, yet is the end of thē sweete, for thereby, if we be faithfull and patient, we shall enter into the kingdome of heauen. *Math.10 21*. Blessed is the mā that indureth temptation, for when hee is tryed, hee shall receaue the crowne of life which the Lorde promiseth to them that loue him. *Iam.1.12*. Affliction then turneth to the aduantage of Gods children. *2 Cor.4 8 9* And therefore doth our louing father correct all his elect, yet so, that hee may amend them, he casteth thē downe, but so, as hee may raise them to greater dignitie, he killeth them in this life, but

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ſo as hee may make them liue eternally, therefore ſayth *Eſay*. Let our ſtrength be in hope, and ſilence, whatſoeuer happeneth, & let vs quiet our ſelus, euen as our high maſter Chriſt did, who whē he was led to the ſlaughter, he was as a lambe before the ſhearer, yet was he Lord of al, and diſdayned not to traine vs the waye to life, by his croſſes and vndeſerved death. He ſendeth vs correction in this worlde in loue, that we ſhould thereby take occaſion to examine our ſelues, and finding our ſinnes to deſerue death, to judge our ſelus worthy to die everlaſtinglie: ſo ſhall wee eſcape the condemnation of the world. *2. Cor. 11. 32. Let vs therefore, looke vnto Ieſus the author and finiſher of our faith, who for the ioye that was ſet before him, endured the croſſe, and deſpiſed not the ſhame, and is ſet at the right hand of God. Heb. 2.* Let vs conſider this, and by his example indure al croſſes, poverty, ſickneſſe, hunger, thirſt, nakedneſſe, impryſonment, ſlanders, reproches, buffetings, and other calamities, that our heavenly Father will lay vppon vs. And when we haue ſuſtained al that is poſſible, let vs account that wee are thereby yet vnworthy of the joyes and endleſſe glorie, which hee hath purcha-

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sed for vs by his sufferings. Rom. 8. 18. Of which glorious inheritance, even our affliction administreth vnto vs, and confirmeth in vs the greater hope. *Rom.* 5. 4. Crosses keepe vs the right way, when such as haue the world at wil, walke astray: and therefore sayeth *Dauid*. Before I was afflicted, I went astray, but now I keepe thy word, Psal. 119. 67. *Ieremie* before the Lorde touched him, was like an vntamed Calfe. Such then is the vse of Gods corrections, that they keepe men in awe that are in the waye of life, and reclayme them that wander out of the same. And to conclude, let no man think to attaine heauen by his tranquilitie in this life, by hauing what his heart can desire here: let no man think that if he bee heare full of pleasures, but he shall haue a time wherein he shal fast from them perforce. And let non be deceiued, Through many tribulations, wee must enter into Christes Kingdome. *Actes* Chapter fourteene, verse twentie two. Where, and in what case then are they, that the fulnesse of worldly pleasures doe make secure? What then avayleth the wealth of this Worlde? What helpeth a wanton and secure life? Are they not the baites of Hell? And hell the reward

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of worldly security? whose torment shall never haue end. The time is then ill bestowed, which is spente in sinne, and delights of the flesh, for they are but as a shadow, they vanish quickly, & the paine is for ever. Contrariwise, the afflictions of the godly in this life, how grievous and ignominious so ever they seeme, they are likewise short, but the end is sweete, and their joyes shalbe perpetual, and the God of peace, shal shortly tread downe Sathan vnder their feet. *Rom.* 16. 20. what consolation haue the elect of God? How sweete is their hope of future felicitie? Who wil disdaine to beare the burthen of affliction for a moment, to win a crowne of blisse for ever? And who wil not caste off all pleasures and like impedimentes, which hinder the passage to that blessed estate, sith the vse of them is short, and rewarded with perpetual evil? What man quaketh not to thinke of the paines provided for the wicked in hell? And who triumpheth not to think of the crown the godly shal receiue in the last day, the rich man sung in his secure life here, and *Lazarus* sighed, but their endes did discypher their estates, whether was the most happy. And when it was too late, the rich man would haue giuen all his world-

worldly preferments and wealth, and haue caste away al his pleasures, and delightes, to haue bene excused a momente of time of his greate and grieuous torments which he indured, had he knowen what would haue succeeded, and haue cast away all his pleasures and delightes to haue bene excused a moment of time of his great and grieuous torments which he indured, had he knowen what would haue succeeded and haue happened vnto him after this life was ended. And on the contrary, poore *Lazarus* would haue endured ten thousande calamities more in this life than he did, and that hee did with most meeke perseverance to enjoye the glorie whereof hee was possessed, after he was hence departed. *Luk.* 16. 22. Therefore my brethren afflicted, fainte not, but stande like men, incounter with the crosses of this life like souldiers which expect renowne by victorie, and disputeth not with flesh and bloud, what yee should do, when yee are tossed with the cruelties of this life, looking into other mens fortunes, disdaining your own povertie, in regard of their wealth, and wish not in your heartes, to change with such as are full of all things, for your heauenly father hath seene it expedient for you,

to giue you that portion be it neuer ſo ſmall, as a rich bleſſing, the earneſt of an inheritance immortal, though it be true, that the Prophets of God haue marvelled to ſee the wicked flouriſh, & the godly to bee as men forſaken of the World. *Ierem.12.1.* Even this hath bin a greate temptation to the moſte godly, to ſee the wicked, the enemies of God in proſperity, and his deare children in deepe miſeries of this life, which made godly *Dauid* to fret, and to ſaye, he had clenſed his heart in vaine, for that he was puniſhed daily, and chaſtned every morning: and on the contrary, the wicked to flouriſh, to be luſtie and ſtrong, and to come into no miſfortune, as other vertuous men do. *Pſal.* 37. Let him that would herein be ſatisfied and comforted more at large, reade the ſeaven and thirtie Pſalme, and *Iob.* 21.7.8.9. to 14. The Prophet *Habakuk* in this complayned vnto the Lord, ſaying; *Why doeſt thou ſhew me iniquitie, and cauſe me to behold ſorrow.* Habak 13. Notwithſtandiug I cry vnto thee. But in this temptation be not carried into conceite that the Lord doth ſuffer theſe things to happen at adventure: for hee inricheth ſome for their greater puniſhmente, and afflicteth other, & maketh poore for their

good

good and greater advantage. Therefore, doth it behooue the afflicted to turne their eyes from such as prosper, and not to admire their felicitie, but to betake them to the Almightie, in humble and hearty prayer. Then shal they see & truely vnderstand the end of these that so flourish in this life, howe God setteth them in slippery places and vpon a sodaine, when they are in most iolitie, casteth the downe into vtter desolation. So doe they sodainely fall, perish, and come to a moste feareful end: Wherefore I say, lift vp your hands that hang downe, and your weake knees, stande vp and be strong, elevate your hearts vnto the heauens, touch the hem of Christs garment by faithful prayer, and he wil lift you out of the deepe mire of your adversitie, as hee did *David* in his distresse, who out of the deepe called on the name of the Lord, and was deliuered out of al his troubles What was *David* now the worse for al his miseries? What were the Apostles the worse for their hunger, thirst, nakednesse, and persecution? What was *Lazarus* the worse for his botches, pouerty and sicknes? *Ioseph* for his slaunders and imprisonment? *Abel* for the cruelty of his brother? Did they not by these their crosses appeare

peare to be the more noble, excellent, and more like vnto Christ, whose crosse we must take vp and follow him, if wee will with these men partake the Crowne of everlasting glorie with him? Haue wee not then cause to reioyce and bee merie in Christ, though we suffer with him. Let not the losse or lacke of goodes, slanders, imprisonment, sicknes, banishment, or death it selfe, remooue vs from a resolute relying on Gods almighty providence in al our miseries. If our goods be taken from vs, let vs say with *Iob*, *Naked came we out of our mothers wombe, and naked we shal goe hence, the Lorde giueth, and taketh away, blessed bee his name for euer*. If we bee slandered, let vs comfort vs with this, *Blessed are yee when men speake evill of you for my sake*. If we be banished, let vs remember, *Wee haue here no permanent cittie, but seek one to come*. If we be sicke, let vs be mindefull what the Apostle saith: *Though the outward man perish, yet is our inner man renued daily*, Whosoever doth this patiently submit himselfe to beare the crosse, assuredly beleeving that the Lord wil giue him joy at the laste, though no comforte appeare long time, he surely and without al doubt, is the very beloved child of god.

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Oh, blessed are they that mourne, for they shal receiue comfort. And therefore sayth Iesus Christ: Take my yoke on you, and learne of me that am meeke & lowlie in heart, and you shal finde reste for your soules. Whereby we may learne, that although wee suffer and indure all kinde of troubles & tormentes of the bodie, as Christ himselfe, and all his Apostles, Prophets, & martyrs haue done before vs, yet haue we assurance to haue rest in our soules: we shal haue peace of conscience, and joy in the holy Ghost, which al the tyrants in the world shal never bee able to take from vs. *Ioh.* 16. 12. This hath bene the comfort of the children of God in al their troubles, when they haue had the peace of God in their hearts. Now let vs alwaies rejoyce in the Lord, who is alwaies at hand to deliver his elect from all sorrowes, troubles, wronges, miseries and calamities whatsoever. And let vs stay his leasure, and waite with patience till the time of our deliverance come.

A

A confeſsion of our ſinnes to God.

O Moſt gratious God & euerliuing Father, who art cleere and cleane from ſpot & ſinne: I moſt miſerable and wicked wretch do acknowledge and confeſſe that many and greate are my ſinnes, mine offences infinite, and my righteouſnes like a moſt filthie and polluted cloath. If I ſhoulde conceale mine iniquities, they would breake out againſt my will, & that to my greater ſhame, but alaſſe, I cannot hide mine vnrighteouſnes from thee: the corruptions of my proceedings heere in this life, are manifeſt & filthy before men, much more knowne and odious before thee: who loatheſt whatſoeuer is euil, and ſearcheſt out the ſecrets of al hearts, thou beholdeſt the inwarde thoughts, and vncouereſt the hidden partes within, and therefore, euen againſt my ſelfe I wᵗ I confeſſe my ſinnes, I will laie open mine iniquities, I will accuſe my ſelfe before thee: I judge and condemne my ſelfe worthie of death eternall: I deſerue not to bee accepted to come, or to preſent my ſelfe before thy tribunall ſeat, but to be rejected,

to be cast of as a filthie wretch, and neuer to be receaued into fauour againe, and to rest as a reprobate and a castawaye, who if I should not be reconciled into thy fauour againe in Christ thy son, I shoulde wish the hilles to couer me, & the mountaines to fall vpon me, to hide mee from thy majesty: and therefore good father, I lay downe mine offences before thee, by an open confession, that my sinnes are so great, so many and grieuous, that when I examine them, they are in number more then the haires of my head, nay, then the sand of the sea, which are impossible to be numbred: I accuse my selfe, and holde mee guiltie of manifest high treason against thee: and by the testimony of mine owne conscience, I iudge my selfe worthy of thy disfauour, yea Lord, I cannot but vtterly condemne my selfe to be no more worthy to be called thy sonne, no more worthy to be partaker of any of thy blessinges, but by the due deserte of mine euill and corrupt behauiour, to be cast into vtter darkenesse, where shall bee weeping and gnashing of teeth: and yet Lord, who knoweth, or by examination can finde out his iniquities at the full? who can recite all the transgressions that hee hath done: onely thus much I must needs con-

I haue ſinned againſt thee, and done euil in thy ſight, that thou onely mayſt be approoued juſte, and be acknowledged a moſt righteous God, when thou haſt vtterly condemned me for my ſinnes: all men, oh Lord, all men are vanitie, there is none that doth good, no not one, wee are all of vs borne in iniquitie, and in ſin haue our mothers conceiued vs: and we miſerable and filthie as wee are, do daily tranſgreſſe thy wil, and doe multiply our tranſgreſſions continually: & therefore I moſt filthy wretch, cannot but againe & againe accuſe, judge and condemne my ſelfe to haue deſerued thy juſt diſpleaſure with paines eternall: & yet ſuch is thy fauour, that thou wouldeſt not that wee ſhould die in our ſinnes, but vnfainedly to repent and come vnto thee. Oh good Father, what, are we men, that we ſhould be cleane, and that he that is borne of a woman, that he ſhould be juſt? wee haue al corrupted our waies, and wee haue all needed of thee, and therefore I come vnto thee, accept mee againe into thy fauour, that I may ſaye, when my ſoule began to ſlide, thy mercies oh Lorde, did hold me vp.

O Lord increaſe my faith.

A Prayer before the reading *hearing, or studying of Gods worde.*

OAlmightie and most merciful Father, which haste in thy blessed word reuealed thy most holy will, whatsoeuer was expedict for vs to know concerning our salvation, giue me grace (good Lord) that I may haue a harty desire & a willing minde, diligently & with my whole heart & mind, to read, heare, & study the holy Scriptures with humble obedience, submitting my judgemēt to thy holy & infinite wisedome therein contained, and that I may fruitfully travel therein: graunt me Oh heavenly Father, thy holy spirit to lighten my vnderstanding, and to teach my heart that I may throughly vnderstand the misteries therein contatned, to the comfort of my soule, so that my whole life and conversation, may be thereafter directed to the honour and glorie of thy name, and the peace of my conscience, through Christ our Lord and onely Sauiour. Amen.

O Lord increase my Faith.

A Prayer to be ſaide at the comming into the Temple.

O Almighty God, and heauenly father, in the multitude of thy mercies doe we come into thy houſe, and in thy feare wil we worſhip towards thine holy Temple.

Direct our ſteps in thy word, bring vs into the pathes of thy commandementes for thou art the God of our ſaluation.

O Lord we haue loued the habitation of thy houſe, and greatly doe we delight in the company of ſuch as feare thee.

O come let vs worſhip and fall downe and knele before the Lord our maker, for hee is our God and we are the people of his paſture, and ſheepe of his handes.

Exalt the Lord our God, & fal downe before his footeſtoole, for hee is holie.

In an exceptable time doe wee make our prayers, euen in the multitude of thy mercie.

O God heare vs in the truth of thy ſaluation, Amen.

Take heede to thy feete when thou entreſt into the houſe of God, and bee more neere to heere, then to offer the ſacrifice of fooles, for they know not that they do euill.

A prayer for Christian families.

Morning Prayer.

OH Almighty God, high and powerfull faithfull and louing, we thy poore creatures ful of weakenes and sinne, became humble petitioners vnto thy maiesty, in the name of Iesus Christ thy deare son, & our Sauiour and redeemer, that in him & for his sake, it may please thee to reforme our corrupt thoughts, and impure affections, wherein we rest so polluted, as neither our hearts can conceaue, nor our tongues vtter any thing as of our selues, which may not be rewarded rather in thy displeasure with punishment, then in thy loue with releefe. And therfore, deare father in Iesus Christ, we come vnto thee, humbly beseeching thee, to frame our hearts aright, and our tongues to speake to thy glorie. That as thou deseruest aboue all to be praised, for our continuall comfort inward and outward, for soule and bodie, So wee may bee taught both how to speake to thy honour, and how to practise to our owne saluation, in the merits of

tly Sonne, in whom we are ſaved though damned in *Adam*: in him we haue free acceſſe vnto thee in faith, though barred and caſt from thee in *Adam*, in him wee haue recouered thy loue, which we loſte in *Adam*, in him we were fore choſen to ſalvation: and therefore in him, and for his ſake forgiue our ſinnes, and as by olde *Adam* ſinne grew in vs, and tooke deepe roote to our confuſion, ſo in him let vs take holde anew to our reſtitution, and as al things were curſed in the firſte, ſo let al things reſt bleſſed and ſanctified vnto vs in the ſecond. And as in and by the one we were depriued of al conſolation, both of body & ſoule, ſo in the other, let vs injoy againe al thinges neceſſarie. For alas, moſt gratious Father, without him we are poore within, and without him not able to performe the leaſt duty belonging vnto thee vnto our neighbors or our ſelues: for to thee belongeth al honour, praiſe and glorie, as vnto our creator, Saviour, and Sanctifier, three in perſon, working our threefold comfort. To our neighbours belongeth our vnfayned loue, as vnto our ſelues. And to our ſelues belongeth continual watchfulneſs, leaſte that we be ouercome with ouermuch ſecuritie, and ſo forget al duety required at

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our hands. And for that dear Father, we haue herein sinned more grieuously than we can finde out in our selues, pardon vs wholly in him that hath performed all things wholly for vs. And as thou seest our imperfections greate, and al our power meere weakenesse: sanctifie henceforth our hearts, soules, and bodies, that our thoughts, cogitations and affections, may be al renewed, that the old man with his fruites may die in vs, & that the new man may appeare to be shaped in vs by our renewed liues, which may be testified by our goodnesse, faith, loue, mercie, patience, meekenesse, long suffering, watchfulnesse, knowledge, and sincere affections, that howsoever heretofore wee haue beene seene either this night, or at any time heretofore given to vanities, idlenesse, sinne, security, or any other apparant and reproouеable sinne, we may henceforth looke vnto our actions, and be approoved not onely before thee, who judgest our inwarde partes, but before mē, who see only the outward works. And forasmuch, good father, as we while we stay here, must be exposed, whē the night is passed to the travels of the day: & sith the day bringeth with it many daungers, be vnto vs this daye our kee-

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per, that we fall not into any danger, our director, that we may walke aright, and our helper, that wee want nothing. And bleſſe the endeuours of our mindes, the actions of our bodies, and ſanctifie our callings that as we rightly and as children reſembling this our heauenly Father in ſincerity, maye walke in our vocationes not puffed vp eyther with pryde, for that we can do no more, or better then other men, or with diſpaire, for that others goe before vs in ableneſſe, gaine or skill. But let vs fall downe before thee, not onely this morning but at all times of the daye in hearty prayer that thou wilt bee vnto vs all in all in Chriſt, who hath purchaſed thee againe to vs, & redeemed vs againe vnto thy maieſtie. And therefore Lorde, as wee paſſe foorth this morning into the wilderneſſe of this worlde, amonge the daungers lurking therein, bee vnto vs our guide, and our ſtrong refuge, leaſt Sathan that wily enemy, entrap vs to conſent to ſinne, or that any other euill annoy vs being weake, and ſoone become foyled in the field of our warfare. Bleſſe vs all Oh Lorde, with thy grace, and all the reſte of thy children, whome wee beſeech thee to make together with vs partakers of thy fauours to the comfort of vs all, both heare

and

and for euer, Amen.

O Lord in increase my faith.

A prayer for the euening.

O H high, mightie, and mercifull Father, guide to all that feare thee helper to all that seeke thee, and comfort of all that serue thee, wee haue no excuse whereby to free vs from condemnation, if thou rewarde vs acording to the sinnes we haue committed against thee this day. For since the daye appeared wherein wee beganne to enter into the exercises of the body, wee haue committed actuall euils, the fruits of our corrupt thoughtes. And yet we cannot deny, but we haue receiued many bountifull giftes from thee, & tasted infinetly of thy blessings euery moment not onely of this present past, but in euery daye of our corrupt liues, wee haue beene made by thee, we haue beene sanctified by thee, wee haue beene fed by the, we haue beene clothed by thee, and we are euen now preserued by thee; & it is thou ỹ giuest vs euen now power to speak, from thee, we haue al ỹ is good, & of our selues al ỹ is euil. From our selus proceedeth neither good thought, nor good word, nor good worke & therefore can we not

now

now behaue our ſelues as wee ought to-
wards thee: we cannot honour thee, wee
cannot ſerue thee, we cannot pray vnto
thee as obedient Children, by reaſon of
our corrupt imaginations, which tende to
evil evermore. And yet oh merciful Fa-
ther, we bow our knees vnto thee, which
yet is of thee: bow thou alſo our harts, that
we may not onely appeare outwardly to
be humble, but inwardly: and let the
ſighes and continual grones of our harts,
teſtifie our obedience, our repentance &
humiliation before thee. to be in ſpirit
and trueth, as our outward actions ap-
peare in ſight. And ſith when we haue
done all that we can, wee cannot attaine
vnto that perfection, which wee owe in
dutie to thee, accept the merites of Ieſus
Chriſt our moſt loving redeemer, who
as he was moſt willing and obedient, e-
ven vnto the death of the croſſe for vs, ſo
Lorde, let his merits make vs one againe
with thee. And looke not vppon vs but in
him, in whome as thou art wel pleaſed
with vs in him. And howſoever we maye
be rejected, not onely for this dayes ſins,
but for the ſinnes yeſterday, yea, the ſins
of al the time of our liues, which being
heaped vppon vs in judgement, would
preſſe vs downe to hell: yet ſith hee hath

cleanſed

cleanſed vs from al, forgiue vs al, and ſanctifie vs againe by thy holy ſpirite, which worketh in thine elect by his mercies. And as thy loue hath appeared towards vs in thy many ourward bleſſings, both this day and all our life, in feeding vs, comforting vs, and defending vs from the ſnares and daungers which lie everie where in our walkings: So let thy loue more and more appeare in feeding vs inwardly by grace, that we may abound in knowledge, in faith, in zeale, and al godlines. And graunt, that as we haue paſſed this daye, and are brought by the courſe of times to the darkneſſe of the night. So when the end of our life ſhall approch by the courſe of our yeares, to the darkneſſe of the graue, wee may bee but thereby transferred from this mortal to immortal life, from this darkneſſe, to everlaſting light, and from theſe vaine delightes, to the heavenly joyes purchaſed for vs by Chriſt. And while wee liue here as Pilgrims in a ſtrange Country, farre from that everlaſting Cittie, yeelde vs in thy mercies in Chriſte, all inwarde and outward bleſſings, that to vs there be nothing wanting, neither for our corporal or ſpiritual comforte. Bleſſe the workes of our handes, the thoughtes of

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our harts. Bleſſe our going foorth, & comming in, in our houſes and in the fields, bleſſe our callings, and ſanctifie all our affections. And grant that wee maye ſtill meditate on righteouſneſſe, and practiſe it, giue vs victorie ouer all ſinne and wickedneſſe, teach vs to heare and follow thy commandementes. Illuminate vs with heauenly light, and guide vs in thy truth. And as we are now come to the ende of this day, as wee ſhall come to the ende of this life: So conforme our obedience vnto thy will, that this night may be proſperous, and without daunger vnto vs, and that we may therein reſt without peril of bodie or ſoule, as in Chriſtwe ſhall reſte free after this life, from al perils, dangers, troubles, cares, want, feare, and all euill in the life to come.

O Lord increaſe my faith.

Conclude both morning and euening prayer thus.

AND for as much moſt mercifull and louing father, as we are of the companie of the church militant and are members of thy Sonne together with an vnknowne multitude diſperſed ouer all the earth, who

who make vp the number of thy children and who are continually vexed, crossed and afflicted, not only generally in regard we are of that church, but particularly in regard we are thine, thy church which is troubled with warre, sedition, persecution and continuall slaunders, and euerie particular member thereof, is assaulted with infinite calamities, assist vs (deare father) in our prayers, that we may call to minde and commend vnto thee, the dangerous estates of that thy church, & euery member thereof, that we all feeling one anothers wants, may humbly beseech thee for supply, and grieue at the griefes of all that thou mayest be appeased with all: & relieue, comfort, defende, and teach al, that we rest not as thine enemies, who seeke to trouble the peace of thy Church, but as thy deare children seeking by all meanes to preserue and increase it. And therefore, good father in Iesus Christ, fulfill all thy people, sende downe thine holie spirit into all our hearts, teach vs all to feare thee, to serue thee, and to loue thee, and to imbrace one another in brotherly kindnes in Iesus Christ: & giue aide succour & assistance to all that are in distresse: & for that thou seest the dangers of the time,

time, howe like thy Church is to fall into the handes of the wicked, take parte with it oh Lorde, and in the name of thy deare ſonne defend it, and ſuppreſſe the vaine imaginations of them that riſe vp againſtvs, and in their greateſt pride and pompe confounde them, leaſt they ſay, our hands haue prenailed, and keepe vs all in true obedience to thy Goſpell, and let vs all bringe foorth the fruites thereof, as a true teſtimony of our obedience. And for-aſ-much as we cannot performe as of our ſelues, any thing to anſwer our duties as wee ought without thou teach vs: Oh teach vs Lorde by thy miniſters, and increaſe the number of thy ſinceare and painefull preachers, and let them be inſtructed by thee and we by them from thee, that wee may ſhape our liues according to thy will. Bleſſe oh Lord thy Magiſtrates, where thy goſpell is preached, bleſſe our Queene thy ſeruant *Elizabeth*, defende her, and teach her, & conforme all her thoughtes to thy glorie, & her works to the good of thy Church, direct ſuch as thou haſte placed counſellours vnto her, giue them wiſdome from aboue, giue them knowledge giue them vp-right heartes, that they maie doe all thinges to the good of thy

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Churche: and sithe nothing can prosper without thou prosper it, prosper all our callings, and blesse our handes, and our proceedings against the man of sin: Sanctifie vs al, & our thoughts, that thou mayst be truely honoured, and wee still defended in truth through Christ.

Our father whith art, &c.

A Prayer to be saide in temptation.

O Mercifull Lord, the onely refuge of desolate and afflicted soules: O Lord, thou hast made me, and redeemed mee, in whome all thinges are possible vnto me, and without whome I am able to doe nothing, thou seest who I am, that here prostrate my prayers, and powre out my heart vnto thee: what I would haue, and what is fit for me, thou knowest my soule is buried in flesh & bloud, and would be faine dissolved, and come vnto thee. I am vged against my will, and violently drawne to thinke that which from my hart I detest, and to haue in mind the poyson & bane of my soule. O Lord, thou knowest my mould & making: for thy hands haue framed me, and with flesh & skin thou hast clothed mee:

and

and loe this fleſh which thou haſt giuen me draweth me to my ruine, and fighteth againſt the ſpirit, if thou helpeſt not, I am ouercome, if thou forſakeſt mee, I muſt needs faint. Why dooſt thou ſet me contrarie vnto thee, and makeſt me grieuous, and a burthen vnto my ſelfe, diddeſt thou create me to caſt me away. Diddeſt thou redeeme me to damne for euer. It had bin good for me neuer to haue bin born, if I were borne to periſh. O moſt mercifull father, where are thy old & wonted mercies? where is thy gratious ſweetneſſe and loue? How long ſhal my enemy rejoyce ouer me, & humble my life vpon earth & place mee in darkneſs like the dead of the world? What am I O Lord that thou ſetteſt me to fight a lone againſt ſo mighty, ſubtile and cruell enemies, that neuer ceaſe to bid me a perpetual battall? O Lord why dooſt thou ſhew thy might againſt a leafe that is toſſed with euery wind, & perſecuteſt a drie ſtubble, wilt thou therefore damn the work of thine hands? Wilt thou throw me from thy face, and take thy holie ſpirit from me? alaſſe O Lord whether ſhall I goe from thy face, or whether ſhal I fly from thy ſpirit, whether ſhall i fly frō thee incenſed, but to the appeaſed, whether frō thee as iuſt, but vnto thee as mercifull?

tifull? Doe with mee Lorde that which is good in thine eyes, for thou wilt doe all things in righteous iudgement. Onely remember that I am flesh and bloud, fraile of my selfe and impotent to resist, shewe thy selfe a Sauiour vnto mee, and eyther take away mine enemies, or gruant mee grace, that without wounde or faulte by thee & with thee, I may ouercome them sweete Iesus, Amen.

A short meditation of mans *miseries.*

WHat was I O Lord? what am I? what shall I be? I was nothing, I am now nothing worth, and am in hazard to bee worse then nothing, I was conceaued in originall sinne, I am now full of actuall sinne, I may heareafter feele the eternall smart of sin, I was in my mother a loathsome substance, I am in the world a sacke of corruption. I shall bee in my graue, a pray for vermine. When I was no thing, I was without hope to be saued, or feare to be damned: I am now in a doutful hope of the one, & in the manifest danger of the other, I shal be either happy by the succes of my hope, or most miserable by the effect of my danger, I was so that I could not there be damned, I am nowe so

ſo, that I can ſcarce be ſaued, what I haue beene I know, to wit, a wretched ſinner, what I am, I cannot ſay, being vncertaine of Gods grace, what I ſhall be, I am ignorant being doubtfull of my perſeuerance, O Lorde, erect my former weakeneſſe, correct my preſent ſinfulneſſe, directe my future frailtie, direct it (O Lorde) from paſſed euill, in preſent good to future reward ſweete Ieſus. Amen.

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